

THE

SATURDAY REVIEW

OF

POLITICS, LITERATURE, SCIENCE, AND ART.

No. 720, Vol. 28.

August 14, 1869.

PRICE 6d.
Stamped 7d.

THE PROROGATION.

A QUEEN'S Speech is always sure to provoke criticism, and at the dead season of the year, when the interest and excitement of the Session are over, and there is not much else to criticize, the criticism naturally becomes keen, minute, and impassioned. It is assumed that a Queen's Speech ought to be a model of composition in every way, with the best grammar possible, full of good sense and stirring matter, and adorned with flowers of appropriate rhetoric. If this is the standard by which the document read on Wednesday last by the CHANCELLOR is to be judged, it falls, it must be owned, lamentably short. A more bald and jejune piece of composition has seldom been issued by a Ministry. This gives a splendid opening to the Conservative journals, which find in the shortcomings of the QUEEN'S Speech a Tory triumph, and take a natural delight in discovering that the Liberal Cabinet, which was said to be so very clever, so much beyond anything the Conservatives could muster, has shown itself so stupid and commonplace in framing the QUEEN'S Speech. A section of the Liberal Press, on the other hand, tries to rob this criticism of its sting by suggesting or explaining that the very clever members of the Cabinet had nothing to do with it. Their best man has been ill, and so the Tories need not triumph. As they put it in their poetical way, the QUEEN'S Speech bears no marks of the pen of WILLIAM EWART GLADSTONE; and they go on, with a fine sense of internal evidence as to authorship, to pronounce that the Speech was the work of Lord HARTINGTON and Mr. BRUCE. If so, those members of the Cabinet certainly command but a homely and unpretending style. How Lord HARTINGTON would frame a Queen's Speech, if he had to frame one, we cannot even guess; but it must be acknowledged that there is an air of probability in ascribing the composition to Mr. BRUCE. He has had exceedingly hard work lately, and has taken a laborious part in one of the most laborious Sessions on record. A very tired man, longing for nothing but his holiday, and thinking that if he could but just get up enough energy to write a Queen's Speech he might hope to be allowed a little leisure, would, we should imagine, compose very much in the style which is now criticized. If we can conceive a railway pointsman, after having stared at the signals for sixteen consecutive hours, being called on to draw up the by-laws for a branch line, he would probably fall naturally into some such style. But then, after all, the QUEEN'S Speech does perfectly well even if it does not satisfy criticism. It is a mere piece of form. As the beginning of the Session it tells what the Ministry is going to do, but at the end of the Session it can only say what the Ministry has done, and every one knows all about it before a word of it is read. It is only a summary of legislation; a short sketch of a few leading Acts of Parliament thrown into the fictitious shape of a Sovereign going through the items with wonder, delight, and gratitude. Something must be said in it, but it does not much matter what is said, or how it is said, so long as it follows the usual routine, is inoffensive, and is shaped, out of respect for the QUEEN, in the proper constitutional way.

The main thing the Cabinet had to do was eminently satisfactory to them. They had to state that they had carried almost all the measures which at the opening of the Session they had pledged themselves to introduce and carry if possible. More than all, they have really passed into an Act of Parliament the great Irish Church Bill. The Assessed Rates Bill, the Bankruptcy Bill, the Endowed Schools Bill, and the Cattle Importation Bill, all come in successively for that warm approval which HER MAJESTY so liberally bestows on what the tired person who thought of the words calls the "legislative conclusions" of the Session. The Ministry has

really done a great deal, and done it well; and certainly the House of Commons never worked harder. The QUEEN may well notice the untiring zeal and assiduity with which the arduous labours of the House have been prosecuted. It is only lamentable that with all its zeal and assiduity the House gets through so little of what it ought to get through. The bulk of the Ministerial measures have been carried, but then the list was originally only a short one, and there were many measures which the Cabinet ought to have dealt with, as it acknowledged, but which were put aside for sheer want of time. Latterly the House of Commons has repeatedly sat till three o'clock in the morning; and its morning sittings, which add so enormously to the fatigue of official members, were held during a very considerable period of the Session. What it does seems disproportionately small to the enormous labour which it expends on doing it. It is true that one of the most useful functions of the House is one that makes no show—the discussion, and perhaps the passing, of measures which fail to become law. It is in this way that the House acts as the educator of the public, and nothing can be more desirable than that the community should have that opportunity of judging what is to be said on both sides which is given by Parliamentary debates on such subjects as the University Tests Bill, or Primogeniture, or Capital Punishment, or even the Currency. A vast amount of erroneous opinion is dissipated by a short debate in Parliament, conducted by competent speakers. But still, after making every allowance for its discharge of functions that do not make much show, the House of Commons does not seem at the end of the Session to have attained any practical results commensurate with the excessively hard and unremitting labour it has expended. One reason of this is undoubtedly the numbers of the House. There are so very many persons who have, or think they have, something to say on a great variety of subjects, and who ask to be allowed to control the details of legislation. As Mr. BRIGHT, with an official frankness that came oddly from a Tribune of the People, said a few days ago, the bulk of the legislation must always be done at the end of the Session, because it is only when three-fourths of the members have left London that real progress can be made. The usual course of business is that for five months six hundred members hear properly discussed, and give deliberate votes on, two or three important measures, and also indulge in an unbounded quantity of miscellaneous and discursive talk. Then from four to five hundred of them go, and in the sixth month the residuum hastily pass all the Bills that the Government can lick into shape in a hurry. The consequence is that every Session about a hundred public Acts are added to the Statute-book, nine-tenths of which are as utterly unknown to most members of the House of Commons as they are to the rest of the public, which in the eye of the law knows every clause of them the moment they have received the Royal assent.

We do not know that there is any help for all this, although the physical and mental fatigue imposed on those members who do the real work has become a very serious matter. Mr. GLADSTONE has taxed his constitution this Session to a degree which is much to be regretted. If it were not for the changes of Ministry which occur so strangely and so frequently in England, it is difficult to see how statesmen could live. And yet each cause assigned for the excessive labour imposed on them seems a good cause. Ministers must be present to answer questions, to control their party, and, above all, to maintain the respect of the House for itself. Directly the front Ministerial bench is empty, the House begins to feel inclined to quarrel and play and make a noise, like school-boys when the master is called away. Then the numbers of the House could not be reduced without the introduction of a totally new electoral system, and all schemes for

getting other persons to do the work of the House seem to fall through. Select Committees are very useful, but whenever the subject on which they report touches the interests of any section of the public very closely, it is impossible that those affected should not wish to have their way, and to appeal to the House at large to do justice to them. Nor can the House of Lords help the Commons much. The only result of the Joint Committee of the two Houses appointed at the beginning of the Session has been a proposal which would slightly lessen the labour of sitting on Committees for private legislation. The history of the Scotch Parochial Schools Bill shows that it is worse than useless to introduce into the Lords any Bill which involves the adoption of a popular change. The last act of the Lords before the prorogation was to reject the Bill, and to decline even to discuss the amendments of the Commons. They were, we think, justified in the course they took. If they are to have a voice in legislation, it seems absurd to ask them to give an hour or two to discussing what, so far as they were concerned, was a totally new Bill. They had been invited to deal with the subject by the Government, and they had dealt with it after their fashion. The Government had to choose between giving up the Bill and recasting it, and they chose the latter. But it appeared that they were not at all satisfied with their own Bill, and that opinion in Scotland was much divided about it, so far as opinion can be said to be satisfied or dissatisfied with a Bill the character of which was changed every twenty-four hours. The Bill that was passed by the Commons was thus the result of endless accidental decisions, and the Lords could not be expected to adopt it instead of their own Bill in a single afternoon. Henceforth it will be a rule that all measures involving any change of any real importance or interest shall begin in the Commons. This is apparently unavoidable, but it is to be regretted, not only because it condemns the Lords to continuous inutility, but because it must augment the burden of work imposed on the Commons.

THE CHANCES OF A LIBERAL EMPIRE.

WE touched a fortnight ago upon some of the difficulties which NAPOLEON III. might expect to encounter in forming a responsible Ministry. The publication of the *Senatus Consultum* makes it more than probable that he has determined to make the experiment. He may have other designs in reserve, but their execution will apparently be delayed until he has seen for himself how a Liberal Empire will work. On those hopeful theories of French politics which seem to be generally held in this country, nothing more is needed to make everything go smoothly. Personal government has turned out a failure, so the personal element must be left out; but when this little change has been effected, all difficulties will vanish. We should be extremely glad if we could entertain so comfortable a belief. Few things would do more to ensure tranquillity in Europe than the peaceful transformation of France into a humdrum constitutional monarchy. The last quarter of a century has seen so many surprises that we will not undertake to say that this crowning wonder may not yet be vouchsafed to us, but there is little enough in the present aspect of French affairs to warrant any such anticipation. Let it be granted that the EMPEROR is perfectly sincere in his resolution to concede Parliamentary government, that he is prepared to choose his Ministers from the majority for the time being in the *Corps Législatif*, and that the *Corps Législatif* will be ready to co-operate with him in pouring the new wine of freedom into the old Napoleonic bottle. What are the probabilities that their united efforts will be successful?

The first remark that suggests itself in connexion with this inquiry is, that the materials out of which a satisfactory answer ought to be framed are almost all wanting. To speculate with even a show of accuracy on the future of France, we must know something of the views of the French people. To some extent no doubt this knowledge has been afforded by the recent elections, but when we come to apply what has been thus gained, it turns out that we are still very much in the dark. Taking the *Corps Législatif* as it is, the prospect is in many respects satisfactory. The revolutionary party forms but a small minority of the Chamber, while the majority combines its old devotion to the Napoleonic dynasty with a new and edifying zeal for free institutions. The conversion of the bulk of the Deputies is as complete as it was sudden, and even M. ROCHER has thought better of his opposition, and blesses the "fortunate agreement between the Government and the *Corps Législatif*" which has made things so pleasant all round. Unhappily it is impossible to help asking, How do we know that the *Corps Législatif* represents France? and

as soon as our thoughts turn in this direction, a variety of less pleasant reflections at once suggest themselves. There is not only good reason for doubting whether the *Corps Législatif* represents France, but there is good reason for believing that it certainly does not represent it. Before the unlooked-for coalition between the Right and the Third Party, the Government was estimated to have a majority in the Chamber of more than two to one. But in the constituencies the Government could only claim a majority of five to four. All that it had above this in the Chamber was the result of unscrupulous manipulation of the electoral districts. Directly a responsible Ministry is placed at the head of affairs, this process will have to be abandoned. With the fanatical faith in universal suffrage which is fashionable in France, it will be impossible to defend a system which allows 4,000,000 voters to return more than 200 Deputies, and compels 3,200,000 voters to content themselves with 85 or so. The true proportion would be more like 160 supporters of the Government, and 130 members of the Opposition. Besides this, the votes actually given this summer cannot be trusted to reproduce themselves. The continuance of official candidates will be equally an impossibility under a Parliamentary Constitution. If the country is to govern itself by means of its elected representatives, the action of the constituencies must not be dictated by the Executive. Hitherto in the rural districts the electors have for the most part voted for the official candidate simply as a matter of course. It cannot be said that they would not have voted for him equally if they had exercised their own choice; but, on the other hand, it cannot be said that they would have done so. It results from these two considerations—first, that the Government majority is certain to be very much reduced by a free election, and, secondly, that an unknown element will then be introduced which may possibly reduce it very much more. The pleasing picture of an overwhelming Imperialist majority bringing home to the EMPEROR's mind the conviction that he may go all lengths in the direction of liberty, without danger to himself or his dynasty, turns out to be imaginary. The *Corps Législatif* with which a Liberal Empire will have to reckon will not be the *Corps Législatif* of 1869.

The chief basis of sanguine calculations upon the probable turn of events being thus withdrawn, what assurance is there to be derived from the state of parties out of doors? There is very little known of the subject, but that little is not satisfactory. The main though not the avowed cause of the sudden development of Parliamentary independence which France has lately witnessed was the unexpected discovery of the strength of the Radical Opposition. But having made this undesigned contribution towards the liberalizing of the Empire, the Radical Opposition is not likely to give any further help in the process. The designs of some of its members and the aspirations of all are not of a kind to be easily contented with Parliamentary institutions. They are associated in their minds with the triumph of their most hated enemy the *bourgeoisie*. If NAPOLEON III. were not so individually obnoxious to them, it is quite possible that, as between a Personal and a Liberal Empire, they would prefer the former; at all events there is no reason to suppose that the latter will have sufficient charm for them to wean their hearts from the Republic to which they look for the realization of their social theories. The existence of this party in France is no doubt a good card in the hand of the Executive Government; but it would be hasty to conclude that every chance for the Empire pure and simple is necessarily a chance for a Liberal Empire. The two elements on which NAPOLEON III. can most rely for support are the Imperialists proper—including under this denomination all those whose interests are identical with the existing order of things—and the middle class. The one has everything to hope from the continuance of the Imperial Government, the other has everything to fear from its overthrow. The recent break-up of the majority in the *Corps Législatif* looks, it must be admitted, as though the first of these elements were really anxious for liberty. The men who have demanded a responsible Ministry are in many cases the same men who went down to their constituents as assured supporters of M. ROCHER. But the very suddenness of their conversion leads one to suspect its permanence. They have been frightened by the elections, and their first instinct has been to preach concession. A Liberal Empire is better than none at all, and they have suddenly awoke to the possibility that the choice may lie between these two alternatives. If, however, it should turn out that the Radical Opposition is not to be appeased, what is to prevent timid Imperialists from being as eager to go back as they now are to go forward? The uselessness of concession will have been established, and they may hold that

there is nothing left for the Empire but to try coercion once more. The middle class is more likely to conceive an active affection for a Liberal Empire, because its proudest recollections are bound up with Parliamentary institutions and the Monarchy of July. But it is open, equally with the bureaucracy, to accessions of blind terror. It was a paroxysm of this kind that paved the way for the *coup d'état*, and a recurrence of similar grounds for alarm might again dispose it to welcome a "Saviour of Society," from whatever quarter he might present himself. As constitutional government is not a soil in which saviours of society often grow, the gratification of this sentiment would probably involve the restoration of arbitrary rule in some form. An Empire which is to do the work of 1852 must be an Empire *sans* conditions. Besides this, it has yet to be ascertained that the dissatisfaction with the existing state of things, which was shown at the elections to be so widely diffused through France, was not largely due to the fact that the Empire has not of late years shown itself sufficiently Imperial. Discontent which has no better foundation than a supposed loss of prestige will hardly be appeased by changes which must inevitably tend to draw the Empire out of the sphere of foreign politics.

There remain the army and the peasants. As to the army, the last-mentioned consideration applies with even greater force. Whatever popularity NAPOLEON III. enjoys among his soldiers, he enjoys in right of the very qualities which under a Liberal Empire will most need to be kept in check. If the existence of the army comes to hang upon a vote of the Corps Législatif, and if the same agency must be called into play every time that the army is employed, the hold of the EMPEROR on his troops will speedily disappear. It may be open to him indeed to make a supreme effort to regain it, but the one way in which he would be able to do this would be a virtual expulsion of the Liberal element from his Councils. As for the peasants, they are simply the unknown quantity in the calculation. They have consistently given their votes to the EMPEROR, and they are supposed to hate the idea of a Republic. But the former feeling may have no firmer foundation than the fact that he is in possession, while the latter may simply mean that the Republicans have never been at the pains to make themselves acquainted with their wants. Neither explanation supplies any good reason to suppose that the Liberal Empire will derive much strength from their support.

PARLIAMENTARY AND MUNICIPAL ELECTIONS.

IN the QUEEN'S Speech at the opening of the Session, Parliament was invited to inquire whether it would be possible to provide any new guarantees for the tranquillity, purity, and freedom of Parliamentary and municipal elections. A Committee was accordingly appointed of twenty-three members, which, with the Marquis of HARTINGTON as Chairman, collected a considerable body of evidence, but did not make a final Report, asking, however, that it should be re-appointed next Session for no other purpose than to make its Report with a view to early legislation. A draft Report prepared by the Chairman has, however, been printed, as well as Resolutions to be proposed by different members of the Committee. Reports of Committees on subjects known to divide parties are generally little more than records of the conclusions at which the members on the Government side have arrived, and what value they may possess is derived either from the reasoning they embody, or from the evidence on which they are founded, or because they furnish a clue to the probable course which the Government will take. As we learn from the documents now published that two Cabinet Ministers have arrived at very strong conclusions in favour of the Ballot, it may be taken as probable that the Government will at an early date endeavour to pass an Act by which the Ballot will be introduced. How far the evidence when published will bear out the conclusions of Lord HARTINGTON and Mr. BRIGHT remains to be seen; but there can be no doubt that the standard of purity, freedom, and tranquillity practically attained in elections as at present conducted is a very low one, and that the strongest measures that promise to be effectual, and not to introduce worse evils than they remedy, ought to be adopted to raise it. It was impossible that the Committee should find out anything very new about the defects of the present system of conducting elections, for the main facts are well known; but they will have been able to collect, and present in a convenient and intelligible shape, materials on which action can be based. They appear to have satisfied themselves that there is a great amount of bribery and treating at municipal elections, and that the seeds of cor-

ruption are then sown to bear fruit at the more important elections for Parliament; while in some instances corruption is carried on at municipal elections for the express purpose of determining the issue of Parliamentary elections. The Committee do not appear to have detected much intimidation in borough elections, but they remark that where such intimidation has been alleged against one party in a borough, the representatives of that party, while repudiating the charge as against themselves, have always been ready to retort by bringing it against their opponents. In counties they find much more tangible proofs of intimidation, although, so far as England goes, tenants do not generally think it within their province to vote against the wishes of their landlord, and are not so much intimidated by him as conceive themselves to be under an obligation to him from which they wait for him to release them before they can vote as they wish. In Wales and Scotland there is said to be more of open intimidation, while in Ireland intimidation is avowed on the part of the landlords, who assert that they are obliged to use it to counteract the undue influence of the priests; and on the part of the priests, who assert that they are obliged to use it to counteract the undue influence of the landlords. Lord HARTINGTON is of opinion that the landlords are the most to blame, but he seems to rest his opinion in some measure on what he conceives to be the antecedent probabilities of the case. As to the third great blot in the present method of conducting elections, that of the extreme annoyance and scandal caused by riotous, drunken mobs, and by the temporary reign of an anarchy dangerous to person and property, no evidence is necessary. Universal experience shows that, out of Scotland at any rate, any hotly contested election in boroughs or counties is apt to plunge the whole neighbourhood into a miserable, disgraceful, and dangerous state of disorder, debauchery, and turbulence. Scarcely enough attention appears to be paid to this great evil in Lord HARTINGTON'S Report, and we are glad to find that Mr. HARDY proposes to add a clause recommending that the law shall provide far more complete means of reparation than exist at present, when damage of any kind has been done by those odious mobs which at election times exhibit the worst class of English society in one of its very worst lights.

The Ballot is the panacea which, in the opinion of Lord HARTINGTON and Mr. BRIGHT, is to cure or mitigate all these evils; and it is to be applied to municipal as well as to Parliamentary elections. That it will stop bribery and treating is, they acknowledge, improbable, and it will make both more difficult of detection; but they contend that the uncertainty as to the result of giving money or provisions and liquor to a voter will do more to discourage, than the difficulty of detection will do to encourage, these corrupt practices. This is an assertion very hard to prove or to disprove, and it will generally be found that those who on other grounds approve of the Ballot take a sanguine view of its wholesome effects as regards bribery and treating, while those who disapprove of it on other grounds take a desponding view. That it would tend to check intimidation in some considerable degree is, we think, clear. One of the Conservative members of the Committee, who is to move Resolutions against it, acknowledges, that in the colony where it works best it checks the undue influence of Trade-Unions, and this is certainly a most important admission. It is always taken for granted by Conservatives that the Ballot is in its nature a radical and democratic institution, calculated to act in an insidious manner for the benefit of the Liberal party. But it is easy to conceive a state of things in which its operation would be entirely the other way. In large borough constituencies the pressure of Trade-Unions may be very dangerous, and it may be very beneficial to independent workmen to have a protection in secret voting against this pressure. All authorities agree that the Ballot would make the conduct of elections much more orderly; but the opponents of the Ballot contend that the same result might be produced by not publishing any returns of the poll while it was going on, and Mr. HUNT thinks that he can attain all the good of the Ballot, without any of the evil, by enacting that the Ballot shall be taken so that the mode in which each man votes shall be discoverable at some date after the election, and that then, when all the excitement is over, the manner in which each voter has voted shall be ascertained and published. But it is obvious that this would not be the Ballot at all. The voting would not be secret except for a time, and none of the salutary effects which the Ballot is supposed to exercise against corruption and intimidation would be secured. Two subsidiary points engaged the attention of the Committee. The first of these points was whether any effectual scheme could be devised

by which the votes would be really secret; and the second was whether there was anything peculiar to England which would make the Ballot fail to produce the good effect here which it may be shown to produce elsewhere. Neither question need create much difficulty. There can be no doubt that human ingenuity can contrive some scheme by which the voter shall be able to vote without any human being except himself knowing how he votes. On the other hand, nothing can prevent voters announcing which way they have voted, or intend to vote, and pressure, sometimes successful, might be exercised to compel voters to make such an announcement. A landlord, for example, might exact promises from his tenant, or a Trade-Union might threaten with expulsion any member who did not pledge himself to vote with the majority of the body. But if the Ballot were really welcome to a large section of the electoral body, public opinion would be strong against any overt attempts to make it nugatory. A landlord who would not hesitate now to say how he expected his tenants to vote would hesitate to subject them to newfangled and unpopular pledges; and the voter, if he chose to do so, might always successfully deceive those who coerced him. It is not easy to understand how there can be anything peculiar to England which would make the Ballot less operative in these islands than elsewhere, unless it be that, especially in Ireland, there are a few constituencies so very small that only half a dozen or a dozen votes are doubtful, and the result of the election would give some clue to the vote of each doubtful voter. But it never could give a certain clue, and the cases where it would give a clue at all would be so rare as not to merit much consideration.

Besides the Ballot, the Committee will, it appears, propose some minor remedies for the present evils of elections. There ought, they think, to be some cheap and handy mode of inquiring into the way in which municipal elections are conducted; and that ISSACHAR of modern legislation, the County Court Judge, is to have this additional burden thrown on his heavily-laden back, and is to be kicked, probably without any more halpence, through the drudgery of deciding whether one alderman has stood more beer than another. That nominations shall be totally discontinued appears, we are glad to see, to be the unanimous opinion of the Committee. There is not an argument to be found for continuing an antiquated custom which has no practical result, which entails much useless expense, and which affords an extra day for the mob to disport itself in the indulgence of its brutal fun. That public-houses should be closed altogether during the hours of polling would, Lord HAINGTON thinks, be very desirable if possible; but he pauses with commendable hesitation at the wonderful and overwhelming picture of the British stomach going for eight consecutive hours without beer or spirits, and he is not sure whether the remedy is one that could be borne. The balance of opinion seems to be in favour of prohibiting the hiring of committee-rooms at public-houses, but Lord HAINGTON does not see his way to getting rid of paid canvassers. There must, he urges, be some persons paid to give up their time to the candidate, and it is very difficult to draw a line. His solicitor would of course make out a bill against him, and if his solicitor, why not any one else who works for him; and if a candidate, or his agent, may explain his views to the electors assembled in a public meeting, why should he not do so by visiting from house to house? Mr. FAWCETT, being a member of the Committee, naturally takes the opportunity of advocating the project with which he has associated his name, for throwing the expenses of elections on the local rates; but although the feeling is perhaps theoretically indefensible, there is a strong feeling, which it will take a good deal to overcome, that a candidate ought at least to be enough of a gentleman to be able to pay one or two hundred pounds for the necessary expenses. Philosophers may truly say that this is a rather snobbish feeling, but we feel sure that most electors would like candidates to give at least this small guarantee for their respectability. We cannot hope for much good from the proposal to exact, under stringent penalties, a more precise return than is now furnished of the real expenses of candidates. They seem to have an innate power of not knowing what their real expenses are, which will, we fear, defy legislation. Nor is much to be gained by requiring from them a solemn declaration previous to the election, that they will not do, and have not done, anything wrong. Every candidate whose seat has been attacked before the election Judges has sworn that he gave positive directions to all his agents to do everything in the strictest and most proper manner. They would make the declaration with perfect honesty and good faith, and yet enough voters to turn the poll might have been bribed or intoxicated

on their behalf. Such proposals, even if endorsed by the Committee, would not find much favour with the House of Commons. But there is enough in what the Committee will probably recommend, and the House adopt, to produce a considerable change for them. The Ballot may not perhaps do all that is expected of it; but it comforts us to think of our old enemy the mobsman, with no recollection of a previous day of nomination to cheer him, standing in languid misery outside a closed public-house, unable to guess how the poll is going, and watching quiet people stealing by to vote he knows not how, under the guidance of a Committee sitting in the first-floor of a teetotal lodging-house.

MR. LOWE'S CURRENCY PUZZLE.

MR. LOWE, having turned the practice of the Bank of England upside down, with the result of getting the right side uppermost, has more than hinted his intention of attempting the same sort of thing with the Mint; only in this case he appears, as we understand, rather as the ally than the opponent of the permanent officials. It becomes intelligible that there should be no opposition in the department when it is said that the proposed innovation is neither more nor less than to authorize the Mint to charge a seigniorage, which it has never been the practice to levy in this country.

Like most other questions connected with the currency, this seigniorage problem is extremely simple when it is freed from the obscurity produced by a combination not uncommon among experts of all kinds—that is to say, the union of large experience with small intelligence. Mr. LOWE, however, approaches the subject from very nearly the opposite pole; and even if he had been less inaccurate in his theory he might have expected to be denounced by a powerful phalanx of authorities. Probably the CHANCELLOR of the EXCHEQUER would be able to bear with patience, if not with satisfaction, any storm of mere prejudice which he might have provoked; and we trust he will endure with the like equanimity to be told that one grand result which he proposes to himself—the approximation in value of French and English coins—even if it should ever be attained, will prove one of the most insignificant objects to which a statesman could direct his attention. We discussed this matter, in an article headed “A Universal Coinage,” in our number of the 20th of February last, and do not propose to weary our readers with needless repetition. Possibly the emphasis laid by Mr. LOWE upon the international side of the subject was due to the tender consideration which his disposition would prompt him to extend to the crotchets of so ardent an internationalist as his questioner, Mr. J. B. SMITH; and no doubt the project recommended itself by a consideration of special interest to such a dragon at saving as Mr. LOWE. A much more serious circumstance is that the ingenious argument by which Mr. LOWE endeavoured to justify the imposition of a seigniorage is radically unsound. The suggested mintage of about twopence in the pound would, it is true, save the country all or nearly all the cost which is now incurred in keeping up the supply of gold coins. And why, asks Mr. LOWE, should the State—that is to say, the taxpayers generally—be put to a considerable annual expense for the manufacture of coins and the maintenance of the standard? According to the existing law, any one who pleases may bring a ton of gold, if he has got so much, to the Mint, and insist upon receiving a ton of coined gold in exchange. Why should not the dealer who desires to have his bullion converted into the more convenient shape of current coin pay whatever the expense of the operation may be? What right has an Australian miner, or any one who imports his produce, to call upon the British taxpayer to give a manufactured article for the raw material gratis? Clearly there is no possible ground on which such a demand could be made as of right, and if the matter rested there Mr. LOWE would be unanswerable. But the reasons why it has been the practice of this country to coin for nothing have regard, not at all to the rights or the interests of the gold producer or gold importer, but to the interests of the community at large.

Coinage may be of two kinds—mere token coinage with a purely nominal value, having no fixed relation to the value of gold or any other commodity, and coinage always exchangeable in the market for a fixed amount of gold. So long as coins are used merely as coins, their value depends absolutely on the quantity in circulation; and the fatal objection to any currency which may be varied in amount at the will of a Government is that the pound or the dollar of to-day may mean in purchasing power something quite different from the pound or dollar of to-morrow, every such variation

being necessarily a robbery of debtors for the benefit of their creditors, or a robbery of creditors for the relief of their debtors. It was for these reasons that token coinage in any shape, as distinguished from coinage having intrinsic value, was excluded from our system, and it was because it was considered essential to this principle to exchange sovereigns for bullion ounce for ounce, on equal terms, that no seigniorage was allowed to be charged at the Mint. Mr. LOWE says that this is a mistake, and it is worth while to consider how far and in what sense he is wrong. He has first to meet the objection urged by the opponents of all seigniorage, that the amount charged cannot affect the principle, and that a sovereign is as much degraded into a mere token by being reduced in weight one per cent. below the bullion for which it is given in exchange, as it would be if it were reduced 99 or even 100 per cent. The fact that the one per cent. about represents the cost of coinage, and that anything more would be profit, does not touch the question at all. At present the Mint gives 100 ounces of coined gold for 100 ounces of bullion. Mr. LOWE proposes in future to give only 99 ounces of sovereigns for the 100 ounces of gold dust. How are we to answer the complaints of those who say that this differs only in degree from the system of offering, say, one ounce of stamped metal, or it may be one scrap of printed paper, for the hundred ounces? The answer on which Mr. LOWE seems disposed to rely is of this kind. The intrinsic value, as distinguished from mere token value, which is required in coinage is only relative value in exchange, and so long as you can insure that your sovereign will always buy precisely the same quantity of gold, neither more nor less, you are free from all the fluctuations to which paper or other token coinage is subject. That is true, and, being so, Mr. LOWE contends that, if the Mint deducts for its expenses one out of every 100 ounces of gold brought to it to be coined, and gives as an equivalent only the remaining 99 ounces, it is impossible that the value in exchange of the 99 ounces of coined gold can ever be less than 100 ounces of bullion; for if it fell below this value no one would bring any more gold to be coined until the waste of sovereigns, which is always going on, had so increased the demand for them as to bring back the value to its former standard. The fallacy of this lies in the assumption that the waste of coin is not only always operating to bring the sovereign up to the Mint standard, but that it operates free from any other disturbing cause. But this is not so. A wave of commercial and monetary change may diminish the demand for sovereigns in a single day by a larger amount than the waste of a year would compensate. We do not feel this now, because the process of exportation and melting (costly and objectionable as it may be in some respects) affords an instantaneous correction. This would not be so, if a seigniorage of 2d. were charged, until the depreciation exceeded one per cent., and within that limit there might be constant small fluctuations, which, though they would ultimately be recouped by the appreciation from waste, might go on, and probably would go on, to quite a sensible extent for considerable periods, so that the Mint might cease from coining for many months without appreciably raising the value of the sovereign. Ultimately, as we have said, the standard would be recovered, but in order to exclude all fluctuations, it would be requisite that the Mint should not only be ready at all times to give sovereigns for a fixed amount of gold, but should also be bound on demand to reverse the operation, and return the gold in exchange for the sovereign, and moreover should be always capable of doing so. If this were the state of things, the reduced sovereign would keep its value; and on the same conditions a piece of paper would do the same, as in fact our bank notes do.

Mr. LOWE's reasoning proves too much. Though evidently not intended to be so, it is really an argument in favour of substituting paper-money for gold on account of its cheapness. The instant that a seigniorage is charged, you lose the existing security against depreciation. A sovereign of the full weight of the gold given for it cannot fall in bullion value, because the holder of it can melt it back at will into its original state. There can be no such check either in the case of a coin on which mintage has been charged, or in that of paper-money; and the one is just as liable to be depreciated as the other, though of course not to the same extent. A charge for mintage, therefore, is inconsistent with the principle of leaving the currency to regulate itself by the natural flow of bullion caused by the law of demand and supply, but it would savour of pedantry to affect any serious apprehensions of monetary disturbance from Mr. LOWE's projected saving. It is an offence against sound doctrine, though the extent of the practical mischief would be scarcely appreciable. Nor is the theoretical error excused by the authorities cited in its de-

fence, though ADAM SMITH was among them. Mr. LOWE ought to have known, and perhaps did know, that the currency problem was not worked out in ADAM SMITH's time; and, great as was the father of Political Economy, it is absurd to ignore the advances made by subsequent generations of inquirers.

SPAIN.

IT must be an unusually bad Government that cannot make its story presentable so long as it has the telling of it, and the ultimate judgment of history may not be quite as flattering to the Spanish Revolution as the diplomatic Circular lately put forth by the MINISTER OF FOREIGN AFFAIRS. It is to be hoped, for the sake of Europe, that S. SILVELA is right in declaring that the new order of things has surmounted the gravest obstacles, and that the seeds of civilization and prosperity sown by the Provisional Government may be trusted to bear fruit abundantly. Upon one point, at all events, the claims put forward by the Minister are completely sustained. The Provisional Government must be acquitted of any intent "to proceed by surprise or improvisation." It argues some boldness in S. SILVELA that he thus takes the bull by the horns. The accusation which the Provisional Government will find it most difficult to meet hereafter will not be that it did not leave "all principal questions to the decision of the people," but that in some important respects it did not take sufficient pains to guide that decision aright. Circumstances have been so singularly favourable to the Spanish Revolution, that it is easy to forget the disasters it might have suffered if it had had to carry on a foreign war, or to put down serious internal resistance, before the adoption of any permanent form of government. The uncertainty in which this question has been allowed to remain may yet do very serious injury to the cause of order. It can never be safe to let the mass of the people learn to look upon authority divested of any concrete shape, and residing somewhere *in nubibus*. By its own admission the existing Government of Spain is only a stop-gap, and as such can only exercise an imperfect claim on the loyalty of its subjects. It may endeavour to supply this defect by reviving disused laws and punishing disobedience to its commands with all the rigour of the old monarchy; but its spasmodic activity will have the air of a partisan demonstration. The victories of a Provisional Government partake more of the character of a successful raid by a Vigilance Committee than of a triumph of law over violence. The only justification which the authors of the Revolution could allege for their prolonged retention of power would be that they have no view as to the form in which the Government ought to be cast, and wish to leave the balance perfectly even as between monarchy and republicanism. But in S. SILVELA's Circular this plea is not so much as hinted at. On the contrary, the Minister dwells with avowed satisfaction on the unshaken belief the Spaniards have in the monarchical form of government. "In vain an intelligent, energetic, and active minority have made superhuman efforts of passion and eloquence to 'eradicate from their minds the ancient faith.' This steadfast adherence to monarchy has not been shaken by the fact 'that the personality of no prince obtained any influence over the popular mind either by intervention in the revolutionary acts or by any other cause.' It will constitute but a small claim on the gratitude of the future sovereign that the friends of monarchy have done nothing to give effect to their views. If the Provisional Government had at once proclaimed a king, these 'superhuman efforts of passion and eloquence' might never have been made, while the Crown would have been all the stronger by reason of its wearer having borne an actual part in the Revolution. If S. SILVELA is right in thinking it 'all-important to the grandeur and the future of the Spanish nation that the monarch who has to rule over its destinies may obtain the greatest number of suffrages, and 'be saluted with jubilee and love by all Spaniards,' the Government he represents has gone to work in the way which is least likely to bring about such an end. They have allowed the Republican party to feel their own strength, to earn for themselves a reputation for energy and eloquence far above that enjoyed by their opponents, and to create an impression that they hold the future of Spain in their hands, which, however mistaken it may be, is nevertheless the best possible auxiliary in making converts to the doctrines they preach.

The policy of the Cortes, as described by S. SILVELA, has apparently been borrowed from that of the Provisional Government. Its wish has been "to establish the monarchy as soon as 'possible,' and to this end it has first appointed a Regent, and

then adjourned. The explanation, it seems, of this apparent inconsistency is that the representatives of the country are to "avail themselves of the suspension of the Session to place themselves in direct contact with their constituents," so as to come back to Madrid "prepared to resolve definitely on the election of the monarch." Of all ways of improving a recess this is perhaps the least calculated to bring about the result expected from it. A deputy who has honestly taken the opinion of his constituents as to the relative merits of the various candidates avowed and unavowed, who entertain more or less distant hopes of the Spanish throne, will find himself the recipient of so many conflicting views that he will ultimately be reduced to silence from the impossibility of giving effect to more than one of them. Probably, however, the REGENT and General PRIN will kindly spare the Cortes all further trouble in the matter. In most elections the choice of the candidates is the larger half of the battle, and when the leaders of the Revolution can so reconcile their jarring interests as to agree to whom the Crown shall be offered, they are not likely to encounter either criticism or opposition from the rank and file of their supporters.

The delay in the choice of a King has been especially injurious to the relations of the civil power with the clergy. The Roman Catholic Church is not greatly prejudiced in favour of any particular form of government, but its instincts are naturally opposed to any overt resistance to an established and recognised Sovereign. While the present state of things continues in Spain, a hostile clergy have a certain excuse for regarding the Revolution as still incomplete, and so long as this is the case, the duty of submission to the powers that be will not prevent them from favouring the cause of Prince CHARLES or of the ex-QUEEN. The recent movement in favour of the former seems to have derived whatever strength it had from the support of the priests, and impotent as the attempt has proved, the hostility of the ecclesiastical order must always be a source of danger to the civil rulers of a Catholic country. Even in Italy, where the clergy are less united, and the Government far more stable, this truth has been made abundantly clear. Religious fanaticism is never an adversary to be despised with assured impunity. The great mass of the Spanish priesthood are no doubt radically opposed to the turn which events have taken in Spain, but they would hardly have expressed their enmity with the same frankness if the Revolution had not been so long in entering upon its definitive phase. This general sense of insecurity has of course been increased by the pay of the clergy having been suffered to fall into arrear. A Circular from the MINISTER of JUSTICE attributes this to the "precarious situation of the public treasury"; but in all probability this is but another link in the chain of evidence on which the reactionary ecclesiastics rest their disbelief in the Revolution. A *parvenu* Government must be unusually well provided with worldly goods before it can impress its enemies with any solid conviction of its permanence.

The arguments by which the MINISTER of JUSTICE has endeavoured to stimulate the Spanish episcopate into taking active measures against the Carlist clergy are not perhaps the best adapted for the avowed object of the Circular. There is probably not a bishop in Spain who does not think that to "struggle with the spirit of modern times" is the main duty of his clergy; and instead of there being "less excuse than ever for attempts to disturb public peace and quietness," since "all manifestations of collective or undivided thought are now sanctioned as legitimate," it is this very change that constitutes in episcopal eyes the radical vice of the Revolution. The inevitable reaction against the repressive policy which has prevailed so long is enough of itself to determine the character of such manifestations for a considerable time to come. Neither individual nor collective thought is likely to take a form pleasant to the clergy, and to remind them that they have no longer any power to forbid the expression of it is to put on record their worst grievance. If the Spanish bishops have any turn for epigrammatic composition, they will find no difficulty in obeying one at least of the injunctions of the MINISTER of JUSTICE. "It being notorious that many of the clergy excite the simple minds of their people against the laws 'voted by the Cortes,' the bishops are charged 'to circulate in their respective dioceses a brief pastoral edict, in which they shall exhort their flocks to obey the constituted authorities.'" A wide field is here opened to ecclesiastical ingenuity. The Minister could not with decency furnish the precise arguments by which these exhortations are to be supported, and there is consequently nothing to prevent their authors from enforcing their advice by the instance of ST. PAUL's submission to NERO, or by the Scriptural quotation, "When they smite thee on the one cheek turn to them the other also."

It is quite possible to enjoin obedience in a manner which by no means serves the interest of the authority to whom it is to be rendered. The order to withdraw the faculties of notoriously disaffected priests is one which, now that the Carlist insurrection has failed, the bishops will not lose much by conforming to. Where a priest has made himself unpopular by taking part in the movement, it will be as well that he should for the time be out of the way. Where he is liked by his parishioners, his partial separation from them will be little more than a convenient engine to work against the authorities which have ruthlessly insisted on his removal.

THE MARRIAGE LAWS.

SIR ROUNDELL PALMER, a few days before the Session came to an end, took an opportunity of bringing before the House of Commons the subject of the differences that exist with regard to the legal mode of contracting marriage in different parts of the United Kingdom. He had abstained from doing so before, he said, but now that the passing of the Irish Church Bill made a new Marriage Act indispensable for Ireland, he wished to press on the Government the advisableness of bringing the whole marriage law of the United Kingdom into harmony, more especially as the way had been prepared for such a measure by the labours of the Royal Commission of 1865. This Commission, of which SIR ROUNDELL PALMER was a member, included the present CHANCELLOR, the CHANCELLOR of Ireland, LORDS CAIRNS and CHELMSFORD, and several eminent Scotch lawyers and judges. It most carefully examined the whole subject, and collected a most valuable body of evidence, and it almost unanimously recommended a new scheme introducing a general system of celebrating marriages throughout the United Kingdom. Mr. BRUCE declined to pledge the Government, although he admitted that some change is urgently needed, and although he bore testimony to the value of the labours of the Commission. His sole ground for reserving the liberty of the Government was the impossibility of foreseeing whether there would be time enough next Session to deal with so great and complicated a subject. The hands of the Government are already full to overflowing with business for next Session, and Mr. BRUCE was prudent in not committing himself to a positive undertaking that the Government would bring in a general Marriage Act. But SIR ROUNDELL PALMER had no difficulty in showing how very pressing the need of such an Act is. The law regulating the celebration of marriages is very different in each of the three kingdoms, and is very bad in each. The Scotch have got their wonderful system of irregular marriages going on by the side of their regular marriages, and they cling to this system, although the number of such marriages actually contracted is exceedingly small. And although Nonconformist ministers can celebrate regular marriages in Scotland, all banns must be proclaimed in the buildings of the Established Church; while these banns totally fail to effect their intended object of publicity, as they are proclaimed just before the congregation comes into church by a lay official, who for an extra fee is allowed to proclaim on one Sunday morning the banns that ought to be proclaimed on three Sundays. In England banns ensure no publicity at all, and, as SIR ROUNDELL PALMER said, the easiest way perhaps of effecting a clandestine marriage is to have the banns called where the parties reside, if the church is in a populous district. Licences, by which, on payment of a small sum, the parties can evade every precaution intended to ensure publicity, are a monstrous violation of the rules of law and good sense. The attendance of a civil registrar at all marriages of Nonconformists is also felt to be a nuisance, and so many doubts arise as to whether marriages contracted with the utmost good faith are valid, that every Session Acts have to be passed to cure all possible defects. In Ireland things are still worse. There are, to begin with, five distinct systems of marriage, and denominationalism runs rampant through the whole law, sometimes to the prejudice, sometimes, by a happy accident, to the advantage of the bulk of the Irish population. It seems almost incredible that a marriage between a Protestant and a Catholic, although perfectly valid if celebrated by a Catholic priest in England, is not only altogether void in Ireland if celebrated there by a priest, but exposes the celebrant to a severe penalty. On the other hand, the Irish law as to marriages of Roman Catholics is one of the laxest in the world. Every marriage between Catholics capable of intermarrying, celebrated in Ireland by a priest, is valid without any restriction whatever. It may be celebrated anywhere, at any time, and without any notice or delay. No wonder that such a state of things in the three

Kingdoms suggested to the Commissioners that very great changes were necessary, and that it seemed to them, as it now does to Sir ROUNDELL PALMER, who represents them, a matter of the highest importance that a general measure, embodying a scheme as efficacious and popular as possible, and based on definite and intelligible principles, should be passed into law with all practicable speed.

The scheme proposed by the Commissioners was as follows:—Civil registrars to be appointed as at present in England; and all ministers of all religions, being in the active exercise of official duties in their several churches or denominations (or other ministers specially deputed by them or officiating with their consent), are to be considered authorized celebrants of marriages, and a register of such persons is to be kept. Any marriage celebrated by any authorized celebrant in the presence of two witnesses is to be valid, without any restrictions as to time or place or form of words, and without any restriction whatever, except that the parties must be legally capable of intermarrying. It will make no difference what is the creed of the parties, or whether the allegations they may have made in order to obtain the celebration are true or false; and if the parties are married in good faith before a person not duly authorized, but acting *de facto* as if he were duly authorized, the marriage will be equally valid. This, it will be observed, goes to the extreme length that any one could wish in order to make it clear that persons who have meant to be married shall be held to be married under every contingency. There are numerous checks to be imposed in order to prevent clandestine or hasty marriages; but these are checks in the shape of directions to the authorized celebrants, disobedience to which checks is to be a misdemeanour in the celebrant, but is not in any way to affect the validity of the marriage; while the parties, if they have made false declarations, will be liable to the same punishment as if they had committed perjury, although their marriage will be indisputable. For the prevention of improper marriages the law will trust to the conscience of the celebrant, and to his fear of the consequences of committing a misdemeanour; and no doubt, if it is safe to trust to this—which it probably is—the checks devised are of a very stringent and efficacious kind, and will operate far more certainly than any imposed at present. The parties to the proposed contract must give notice of their wish, accompanied by a declaration descending into very minute particulars, and certified by two witnesses unknown, or one witness known, to the person to whom the notice is given. This notice, where both parties reside in the same parish or district, must be given by either of them to the celebrant, he being authorized to celebrate marriages in that parish or district. When they do not both reside in the same parish or district, or when they do not intend to be married where either of them lives, then notice must be given to the registrar of the district where the non-resident party lives, and a certificate from the registrar of due compliance with the requirements of the law would be necessary before the marriage could be celebrated. If, therefore, two strangers, one living at Manchester and one in York, wanted to be married in London, the celebrant could not legally celebrate the marriage unless certificates from the registrars of the York and Manchester districts were produced to him. Then, after the notices have been properly given, each party must reside in that district where he gives the notice fifteen days if known to the person receiving the notice, or twenty-one days if not known, and it is only after such residence has been held that the certificate will be given. The celebrant must himself give a certificate if the notice has been given to him, so that in every case marriage will be preceded by a certificate stating that the parties have resided the legal length of time in the district where they have given notice of their wish to marry. Further, if a celebrant is asked to marry a person who is a stranger to him, or who does not ordinarily attend his ministrations, he is to send a duplicate of the notice he receives to the minister whose ministrations the applicant states himself or herself to attend ordinarily; or, if there is no such person, then to the incumbent of the parish where the applicant resides. This introduction of the incumbent, though in actual life, at any rate in rural England, far the most effectual protection against clandestine marriages that could be devised, is perhaps making more of the clergy of the Established Church than would be relished by Nonconformists, and certainly it cannot be carried out in Ireland. The celebrant will be obliged to make quarterly returns of all the marriages he celebrates, and the Commissioners propose that all fees whatever on marriage shall be done away, and that every step shall be taken by the officials either gratuitously or at the cost of the public.

These regulations are so very stringent, and would make it such a laborious piece of work to get married, that the Commissioners are obliged to introduce a system of dispensations from them; and accordingly they propose that bishops of any Episcopal church, Presbyterian officials to be appointed for the purpose, and superintendent registrars, shall have a plenary power to get rid of the length of notice and period of residence, so that a marriage, if judged necessary, might be celebrated without any delay. This may be the best solution of a great difficulty, but the necessity for such a proposal shows how much matter for discussion any change in the marriage laws of the kingdom will inevitably create. If marriages once celebrated are to be absolutely binding, there must be severe checks on the officials celebrating them. But these checks may operate to prevent marriages which it is desirable should be hurried on; and so the State must entrust some person or persons with the power of meeting these exceptional cases. Even supposing the House of Commons would accept without much debate (on the usual certificate from Mr. GLADSTONE that he was satisfied) the general outline of the scheme, it is obvious that there would be a protracted and animated discussion on the two points whether the checks, and especially that of requiring such a long residence from both parties, are not too stringent, and whether ecclesiastical authorities, without any lay concurrence, should be allowed to dispense with them. Even, therefore, if we were to put out of consideration the difficulty of including Scotland in the scheme, it would be very hard work to get such a measure passed next Session. But it is impossible to put out of sight the probability of a strenuous opposition from Scotland. A large portion of the Scotch clergy think their system of irregular marriages promotes morality, and they will not give it up without a struggle; many Scotch lawyers, too, think that parts of their marriage law, and more particularly the legitimation of children by subsequent marriage, are far superior to the corresponding parts of English law, and they are afraid that if any part of their marriage law is brought into conformity with that of the rest of the United Kingdom, the whole will be. But some new marriage law for Ireland must be enacted; and by far the wisest plan appears to us to be to enact for Ireland the best scheme of marriage law that can be devised, so as to make it a sample of what the general marriage law of the whole kingdom should be. It would take little trouble in a future Session to introduce the same system into England, and then the people of Scotland would have been enlightened by the discussions, or perhaps we should have borrowed something from them, and so in process of time a uniform marriage law might be established throughout the kingdom. It fortunately happens that the scheme proposed by the Commissioners has in its main features already received the approbation of the Roman Catholic bishops, who submitted their wishes in a very elaborate paper to the Commissioners. It was also approved by Presbyterian and Anglican authorities, and there would probably be little opposition to it from Ireland. Many of the details of the scheme above described would of course be changed, and some, we think, might be changed for the better; but a scheme, which would virtually be that of the Commissioners, might probably be got through Parliament next Session if its operation were confined to Ireland, and if the Government supported it warmly.

THE MOLD RIOTERS.

THE trial of the Mold rioters deserves attention both for general and for local considerations. It illustrates the peculiar characteristics of English as distinguished from Continental law; it also illustrates the action of a distinct nationality in the midst of English life and civilization. Perhaps nothing is so puzzling to a Continental mind as the restrictions by which English authority is hampered either in its definition or in its repression of tumultuous risings. To a Prussian or a Frenchman nothing seems more intelligible than the situation which justifies coercive measures or the vigour which inspires them. Whether their Government be republican or monarchical, constitutional or autocratic, it is justified in the eyes of its subjects in every degree of force which it applies to the repression of the insubordinate and the coercion of the defiant. It is enough that a body of men assemble in the streets, utter cries of menace, and make a demonstration of strength, to warrant the utmost vigour on the part of the civil and military force sent to repress them. Nobody thinks of imposing a legal censure on the champions of Government and authority for pushing vigour to the confines of violence. Patriotism may be excited

to resentment, or Liberalism may be fired to indignation, at the severe reprisals by which authority vindicates its supremacy; but no one dreams that the law and the Courts can do anything but approve the forcible measures by which its own agents have defended their position. That men who have been seen in a tumultuary procession, shouting and encouraging violence, should have a chance of legal escape from punishment, and that the law might even punish those by whose efforts it had itself been maintained, seems to foreigners one of the wildest suggestions conceivable. Yet it is just this possibility which distinguishes our prosecutions of rioters from theirs. It is not that our recognition of the principle of public order differs from theirs in quality, but that it differs in quantity. They give it an exclusive, we a partial, consideration. We think it of the very highest importance, but then we think other things of very great importance also. They think that no other matter, neither the liberty of the subject, nor the right of meeting, nor the expression of opinion, nor the abuse of authority, nor the severity of its agents, ought to be put in competition with the paramount duty of preserving order. We think that all these things are to be considered, if not in an equal, at least in nearly an equal degree. Hence many incidents peculiar to the preservation of the peace in England, which are not always favourable to its champions, and not always capable of being explained to a foreigner. In the first place, it is inconsistent with his notions that the conduct of the public force in cases of riot and tumult should be subjected to legal question at all; in the next, the refinements of our law as to what constitutes guilty participation in a riot are simply vain and superfluous subtleties; and, lastly, the large discretion left to the jury seems a dangerous coquetting with national safety.

The circumstances of the Mold riots would *prima facie* appear to require but little legal elucidation or judicial direction. Two men were committed to prison for assaulting the underlooker of the colliery in which they worked. Their partisans, swollen by a large mob of sympathizers, assaulted with stones the escort of soldiers and police who were conveying them to prison. The men of each force bore with great patience for twenty minutes the continued attack of overwhelming numbers. They were forced to retreat into the Telegraph office. Here they were stoned by the surrounding crowd, and many of them severely wounded. The Riot Act was read, and they fired; several persons were wounded, and one or two killed. The police retained their prisoners and captured the men who were now put on their trial. There was no doubt how these rioters would have been treated at Paris or Berlin. In either city their punishment would probably not have been reserved for a civil Court. In England, however, it is necessary to satisfy a jury that men captured under such circumstances are guilty of a riot; that, even if they were not actually seen to throw stones at the police, yet, being in the crowd shouting, and acting in concert with those who did throw stones, they were as positively guilty as if they had been proved to be the identical men by whom the soldiers and the police were stoned. All this must be laid down authoritatively; otherwise, the ingenuity of an advocate and the impartiality or partisanship of the jury might, in the absence of identification, find an excuse for acquitting the accused. Another and more important point has in such cases to be laid down by the judge, and, in the present case, was laid down by the CHIEF JUSTICE of the Common Pleas. It is the theory of English law that every subject is, on an emergency, a peace officer, and bound to give his aid in repressing disorder. A corollary from this illustrates the curious logic of English jurisprudence. The use of a military force is viewed with such jealousy, both by the Constitution and the people, that its interference in civil disturbances requires special justification. Our judges have held that soldiers are only citizens in uniform, and bound, like other citizens, to aid in the preservation of the peace. A very superficial examination of this position is sufficient to show how untrustworthy it is. If soldiers have only the duties and the powers of citizens, it is very questionable whether they have the right to use fire-arms at all in the suppression of riots. And it is also very questionable whether soldiers, called out for this purpose, would be saved by the rules of military discipline from the legal consequences of their individual acts. Fortunately, questions of this kind rarely arise in England. But the possibility of their discussion shows how much safer it would be to recognise the discomfiture of a tumultuous mob as one of a soldier's ordinary and legitimate duties. In the case of the Mold rioters there was no suggestion that the military had used undue harshness towards the rioters. On the contrary, their prolonged forbearance drew from the CHIEF JUSTICE

a eulogy which we fear may, under similar circumstances, hereafter produce deplorable consequences. It is a very unwise thing to habituate riotous crowds to the conviction that soldiers and policemen may be pelted and stoned with impunity. Every succeeding moment of impunity adds not only to the recklessness but to the numbers of the turbulent. The idle lounging loafers who look with stupid amusement on the wanton vagaries of a mischievous crowd, when they see policemen and soldiers offering their cheeks to the smiter, soon exchange the part of spectators for that of rioters; and a noisy gathering, which might have been put down easily at first, soon swells into the dimensions of a formidable outbreak. We do not accuse Captain BLAKE of the weakness by which poor Colonel BRERETON involved the city of Bristol in the horrors of arson and pillage; but a more determined resistance at first would have taught the rioters of Mold a lesson of wide and momentous significance. We only hope that the well-earned eulogy of Chief-Justice BOVILL on his humanity may not at some future period induce other military officers to defer an active vindication of the law to a period when it can no longer be vindicated with success. We can understand the feelings which dictated the forbearance of Captain BLAKE, and the CHIEF JUSTICE's eulogy; but to the citizens of France and Prussia, no less than to their politicians and public men, both the eulogy and its subject must be simply unintelligible.

There is another, and a local, aspect of the case which is worth attention. The whole riot arose from the prejudice of the Welsh colliers against an English manager. It may be that that person was too precise in his exaction and estimate of the men's work. But this is only another form of the same statement. A precise and scrupulous appraisalment of the work of Welsh colliers could only be effected by an English or Scotch manager. The prejudice is of the Welshman against the Englishman; of the Celt against the Sassenach. How deep and strong this is, can only be known to those who have lived long amongst bodies of Welsh workmen in the coal, slate, and iron districts. But, strange as is its intensity, its origin is stranger still. That persons of influence and intelligence should be found desirous of perpetuating national susceptibilities and sectional jealousies, is as odd as it is lamentable. But this is just the phenomenon which is daily witnessed in Wales. About one thirtieth part of the population of the island is reared and nurtured in an entire ignorance of the language which is spoken by the remaining twenty-nine thirtieths. While education is uniting the whole of the English population by the study of our common language, the crotchety perverseness of Welsh patriots has restricted a large body of their own countrymen to the utterance of a dialect which more resembles the growl of animals than the articulate speech of civilized men. Debarred by this unhappy monopoly from an exchange of thought with their neighbours and fellow-subjects, the Welsh continue to vent their traditional hates, antipathies, and prepossessions in sounds which the rest of the world can neither understand nor imitate. How well this system has fostered the hereditary feelings of national dislike to Englishmen is too well known. But its other effects on the unhappy people so perversely mistaught are equally mischievous. They are almost entirely ignorant of the polity under which they live, and of the laws by which they are governed. Perhaps not one person in ten of those who heard the charge of the CHIEF JUSTICE understood the purport of his directions, or affixed any idea to his interpretation of the law. And when the audience heard that five of the prisoners at the bar had been condemned to ten years of penal servitude, probably the only explanation of the fact would reach them through the columns of a Welsh newspaper, in which they learned that the firing of the soldiers and the sentence of the judge were each the expression of English hatred and English injustice to poor persecuted Welshmen. It is indeed strange that, among all the educational suggestions of the day, no one has proposed to relegate the Welsh dialect to the exclusive study of the Welsh nanny-goats. At any rate, if the Welsh language is to be retained as an antiquarian curiosity, it is only just and fair to Welshmen that they should also be instructed in that other language in which their laws are promulgated, their witnesses examined, and their verdicts returned.

JUST BALANCES AND THE BOARD OF TRADE.

THE Right Honourable J. BRIGHT left town yesterday "for Rochdale." "The Royal Commission appointed to inquire into the Standard Weights and Measures met yesterday at 7 Old Palace Yard. Present—the ASTRONOMER-

Aug
" Roy
graph
the ot
doubt
tion to
stroke
pastor
comm
duties
Rochd
see wh
and m
it is—
pery
Board
has ha
the la
Parlia
succes
the oth
which
Indee
sequen
given
be rec
brought
BRIGHT
ness of
public
man n
his fa
wrote
a hur
which
we sh
nearly
was a
But
piscen
Parlia
we rer
Mr. B
provoc
CECIL
railwa
tion, l
fierce
part of
work
triumph
a prot
the ac
DROME
only a
to the
Mr. L
heroic
single
" Rail
" his
of Mr
enough
as mu
occasi
it agai
leave
is righ
that w
which
" Prot
and th
" plosi
been
author
violati
BRIGHT
when,
Our
into tv
Weight
at Roc
factur
dinner
that I
calling

"ROYAL, PROFESSOR MILLER," &c. We take these two paragraphs exactly as they stand, the one immediately following the other, from one of the daily newspapers of Thursday. No doubt the able sub-editor who tacked one piece of information to the other meant nothing by it. He intended no sly stroke of satire. A joke was not in the way of that prosaic paster together of flimsy. But he has by a happy accident committed a very good joke. Mr. BRIGHT leaves his official duties and goes down to see how his little farm or factory at Rochdale gets on; and simultaneously the great men of science see what they can do to help us in the way of accurate weights and measures. As though it were impossible—which perhaps it is—to do anything solid and permanent about such trumpery things as a just balance and honest measure while the Board of Trade is in possession of Mr. BRIGHT. Mr. BRIGHT has hardly distinguished himself by his official success. During the last Session he delivered one very eloquent speech in Parliament, which was temperate, in good taste, and highly successful. But this had nothing to do with his own office. On the other hand, he delivered a speech at Fishmongers' Hall which was neither eloquent, nor in good taste, nor successful. Indeed it seriously compromised the Ministry, as did a subsequent letter of his. Against the aid which Mr. BRIGHT has given the Cabinet in passing the Irish Church Bill must be reckoned the discredit which his successive escapades have brought on the Government. But these drawbacks on Mr. BRIGHT's success as a Minister are not connected with the business of his own office. A man may be very indiscreet on his first public appearance after dinner as a Cabinet Minister; and a man may in a hurry write an indiscreet letter, and repent of his facility of pen. M. ERNEST RENAN thinks that ST. PAUL wrote his Epistle to the Galatians in a huff, and sent it off in a hurry, and was afterwards very sorry for it. The apology which so great a critic is good enough to tender for an apostle we shall not grudge to a Cabinet Minister. Mr. BRIGHT very nearly admitted that his hasty letter about the House of Lords was a mistake.

But we have not observed any signs of repentance or resipiscence in Mr. BRIGHT for his solitary official appearance in Parliament. It occurred a good while ago, in March; and, if we remember rightly, it was on one and the same night that Mr. BRIGHT as President of the Board of Trade spoke on the provocation of Mr. SELWIN IBETSON and of Lord EUSTACE CECIL. What he said to Mr. IBETSON about railways and railway inspectors, and the claims of the public for protection, has been a good deal commented on, and not without fierce indignation, and a too retentive remembrance on the part of the public. In the various Summaries of the Session's work in which some of our contemporaries enumerate the triumphs of particular Ministers, Mr. BRIGHT scarcely occupies a prominent place. The Session is treated in heroic form; the acts of ACHILLES occupy one or two whole rhapsodies; DIOMEDE and AJAX have an episode to themselves; while only a single book of the Parliamentary Iliad is dedicated to the *aristeia* of Lord GRANVILLE, or the CHANCELLOR, or Mr. LOWE, or Mr. FORSTER. But the canto which sings the heroic and official deeds of Mr. BRIGHT is reduced to a single line:—"Mr. BRIGHT has adopted the interests of the "Railway Directors against the public, and has disavowed "his Inspectors' Reports." We are not going into this point of Mr. BRIGHT's Ministerial career. We do not say that enough has been said about it, because to have said twice as much would not have been too much, and because, if occasion requires, it is not at all unlikely that we may go into it again ourselves. But it is not our present matter. We leave it with the simple remark that, if Mr. BRIGHT's doctrine is right, what absurd fuss and worry we give ourselves in all that we and the newspapers write about! This very day on which we are writing we find articles and letters on "Legal "Protection to Life at Sea"; the "Deputation of Miners," and their appeals for protection; the "Haydock Colliery Explosion," and how, had the law been obeyed, it ought to have been prevented; "Explosion in an Hotel," for which the author was fined; "Explosion on the River," caused by the violation of a statute. All this is surplusage; and if Mr. BRIGHT is right, it is not so much foolish as wrong to complain when, as an Irishman would say, we are blown to atoms.

Our text—if we may use the pulpit phrase—divides itself into two parts. Mr. BRIGHT has gone to Rochdale; and the Weights and Measures Commission is in session. Mr. BRIGHT at Rochdale may perhaps remember that he too is a manufacturer and, in fact, a tradesman. At the Fishmongers' dinner he said that he had pursued politics so exclusively that he had sadly neglected his own interests and his own calling. We can quite understand him. Mr. BRIGHT in

office is a *doctrinaire*; he represents the strictest sect of the so-called Manchester economists. *Caveat emptor*. Everybody for himself, and no protection. No restriction on the freedom of commerce; no paternal Government to provide crutches for halting trade, no one to interfere with tradesmen in any way. Let trade be free; let buyer and seller regard each other as natural enemies, and let each take what advantage he can of his foe, and steal a march when he can on his competitor. Fouling is of the essence of the race between the shopkeeper and the customer. Artificial restrictions which give a bounty to home produce, and artificial restrictions which give protection to the buyer, who, from the nature of the case, must be the more ignorant of the two, as against the seller, who is a trained expert, are foreign to the genius and policy of the pure economists. Protection must be abandoned; and protection to British wheat and protection to the poor purchaser are equally bad; or why are they both called Protection? We are presenting Mr. BRIGHT with a logical basis for his famous argument against interference with the British tradesman's right to swindle his customers; and it is very bad logic, being founded on an equivocal term (Protection). But bad logic in a bad cause is at least better than nothing. Mr. BRIGHT, in replying to Lord E. CECIL's motion about false weights and measures, delivered himself of some memorable utterances; quite as memorable as those about railway accidents. He said that not only were weights and measures not usually defective against the purchaser, but that generally the error was the other way. Public-spirited tradesmen were harried and oppressed by the inspectors, and fined by the magistrates, because in an excess of liberality, which ought by theory to have brought every one of them into the *Gazette*, they, as a rule of trade, gave their customers more than their just weights and measures. Then as to adulteration, most adulterations are probably healthy and salutary. A consumer's health would be benefited if he got chicory and paid for coffee. Anyhow, whether this were so or not; whether adulteration did good or harm; whether the weights and measures were just or unjust, and whether they were unjust against buyer or seller, was a very small matter. You must not interfere with the freedom of trade; "adulteration arises from "competition in business," and competition is a good thing, and anything which interferes with competition, such as the prohibition of adulteration, must be a bad thing. So it is with interference with what are stupidly called unjust weights and measures. If you attempt to interfere with these things, "life "would not be worth having, and I should recommend them"—i.e. the oppressed adulterators and cheaters—"to remove "to another country, where they would not be subject to such "annoyances."

Really—we say it with no disrespect for Mr. BRIGHT—this strikes us as being, if good political economy, very bad morality; and, further, if it is all right, we ought to wipe out of the Statute-Book all enactments about commercial fraud. In saying this we know that Mr. BRIGHT will pardon us; for, as he lately observed, the Board of Trade is thick-skinned, and, were it not that Mr. BRIGHT is the speaker, we should almost say that thickness might be predicated of something besides the skin of the Minister who could say this, for it seems a downright affront to our very first and simplest appreciation of right and wrong. A tradesman is bound to treat as a grievance, a grievance so intolerable as to require him to expatriate himself, any legislation which secures the public against the poisonous as well as swindling adulteration of its food, and against the deliberate falsification of weights and measures in dealings between man and man. It can be only the bathos of philosophy, the mere fanaticism of consistency to an economical theory, which could have induced Mr. BRIGHT to talk in this way. He is, we are assured and we know, the soul of honour himself. But now that he has gone down to Rochdale again, and moves among the great manufacturers, not as a *doctrinaire*, but as what he is, a most honourable manufacturer—that is, a tradesman—let him ask himself whether he acts, or whether his friends act, on these principles. If they did, it is quite certain that British commerce and manufacture might soon put up their shutters. The Manchester men do not do what Mr. BRIGHT says they have a right to do, fly their country if they are compelled by law to be honest. The law does interfere with them and with every tradesman; compels them to obey certain regulations about labour; punishes them if they sell goods of one quality, having contracted to deliver goods of a superior quality. They do not "remove to another country because they are subject to "such annoyance"—such annoyance being the legal obligation to be true and just in their dealings. Mr. BRIGHT is a

thousandfold better than his principles; and if this is—which it is not—Free Trade as preached at Manchester, we thankfully acknowledge that it is not Free Trade as practised at Manchester.

We have been led into this discussion because a Parliamentary paper just published has recalled what Mr. BRIGHT said last March. And once more to return to our text. What on earth is the use of the Royal Commission, and its sittings about weights and measures, and all that pedantry and nonsense about securing a standard yard and a standard pound, and the rubbish about metric systems and testing balances to the ten-millionth of a grain, and the Astronomer-Royal and his solemn conclave, if, as Mr. BRIGHT teaches us, weights and measures varying an ounce or two more or less in the pound and a trifle of half a gill in the pint are of no possible consequence? Certainly this Commission might be dispensed with; and we had better get back to the rule of thumb, pennyweights, and bargains by the measure of barleycorns. Any new weights and measures are an insult when we are taught that weights and measures themselves are an impertinence and an anachronism. The Parliamentary paper we are speaking of is a very meagre and unsatisfactory one. It was moved for by Mr. DILLWYN, and purports to be a "Return of the Names and Addresses of all Persons convicted within the last six months, in the Metropolitan District of Police, in Penalties of not less than Forty Shillings each, for using Short Weights and Measures." Either the terms of the motion, which is not likely, were purposely evasive, and a vast number of tradesmen have been fined less than forty shillings, or the Return is altogether defective. It purports to give all the divisions of the police district, which it does not. The large districts of Whitechapel, Shoreditch, and Bethnal Green do not appear at all, even in the column of No Convictions. And a glance at the Return will show how capricious and one-sided are the efforts of the Inspectors. About a year ago we used to hear of the number of tradesmen fined in the St. Pancras district. The Return gives only three or four names, which suggests two accounts of the matter. Either the St. Pancras tradesmen have, like the Ephesians of old, been suddenly converted, and destroyed their unjust scales; or, as has also been said, the Inspectors have had a hint not to be too zealous. It is ridiculous to place any confidence in a system which discovers thirty dishonest tradesmen in Newington, and not one in the whole East of London, with a population not much less than a million. This Return amply justifies Lord E. CECIL's motion, and we trust that it will be renewed next Session; and we have sufficient respect for Mr. BRIGHT to trust that, in this case, HER MAJESTY'S touching and pious prayer will be fulfilled, and that the PRESIDENT of the BOARD of TRADE may, "during the recess, gather that practical knowledge and experience which form the solid basis of legislative aptitude, and that the blessing of the ALMIGHTY may rest upon his future labours for the public weal" in more abundant measure than has attended Mr. BRIGHT's tenure of office thus far.

TRUTH.

WHAT is truth? is a question to which, as we know, it is very difficult to find a satisfactory answer. The further question, Why should we speak the truth? has lately been pronounced by Mr. Lecky to be almost equally insoluble. Of course he finds an easy escape from the difficulty in his own principles; we ought to speak the truth because we know intuitively that we ought to speak it, and there's an end of all discussion. But what reasons can the unlucky utilitarian assign for his admiration of veracity? Of the advantages of speaking the truth on all ordinary occasions, as between one man and another, there can indeed be no doubt; the existence of society obviously depends upon a certain degree of mutual confidence; but in the loftier regions of religious and speculative truth the advantages are not so palpable. It is easy at any rate to make out a certain *prima facie* case for regarding truth as a very dangerous and explosive material, the free circulation of which should be restrained by the severest regulations. We might dilate upon the happiness which many populations derive from superstitions which we are accustomed to despise, and might ask what is to be gained by ruthlessly sweeping them away. If superstition is a hideous thing in its grosser developments, and naturally allied to cruelty, ignorance, and general stagnation, there are nevertheless milder superstitions, suitable to the state of society in which they flourish, with their harsher parts refined away, which, so far as we can see, afford great comfort to believers, stimulate their imaginations, preserve their morals, and support them under the afflictions of life. We are shocked at times, in some remote districts, by finding that the peasants put the lowest interpretation upon Roman Catholic doctrines, and bow down unequivocally before a "painted bredd," as Knox would say, and firmly believe that their cows will bear better milk if they have been sprinkled

with holy water. If we are pure-bred cockneys, we probably laugh at their stupidity, tell them that they are a parcel of ignorant fools, and pass contemptuously by the rude shrines at which they pay their humble devotions. And yet, if we look again, we cannot deny that on the whole they are as good specimens of the human being as many of those who are quite above their errors. They are as affectionate and courteous amongst each other, as friendly to strangers, they have as much self-respect and natural dignity, and, in short, are as virtuous and as civilized as the inhabitants of the generally most enlightened countries. Compare, for example, the Tyrolean peasant, with his independent and noble bearing, to the Swiss or English or Scotch labourer at about the same stage of mental development, and it is simply impossible to say that the excellence of the individual is in proportion to his freedom from superstition. We may say, indeed—and it is a truth of the highest moment—that the social condition of a country is the product of an enormous variety of causes, amongst which its religious opinions are only one, and not always the most important. Making allowance for certain exceptional cases, it may possibly be true that the depth of superstition is generally proportionate to the ignorance and backwardness of the country in which it exists. Yet the erroneous belief seems to be closely connected with the virtues of those who hold it; and the problem is constantly recurring whether the general principle of speaking the truth can justify us in destroying so much which we may be quite unable to replace. The sternest Protestant may hesitate before playing the part of Knox, breaking up the painted Virgins for firewood, and explaining to their hearers that the priests are ignorant or impostors. Here, indeed, the problem is only that which has been felt by most sceptical philosophers. They have generally shrunk, like Kant, from drawing the obvious consequences of their own opinions. They have preached something like Atheism, and saved themselves by some violent contortions on the very brink of the precipice. It is only fair to suppose that this was due not merely to the fear of provoking hostile prejudices, but to the sense that doctrines leading to such melancholy consequences, even if no logical flaw could be discovered in their arguments, had better be kept from the knowledge of mankind. If a man should discover that the ship in which he was embarked was doomed to inevitable destruction, he might prefer to leave his fellow-passengers to enjoy their last hours in ignorance of their approaching fate. The plan is indeed a hopeless one, for it is not easy to preserve such secrets. When a writer casts abroad upon the world the seeds of some new ideas, they will bear their natural fruit whether he wishes it or not, and though he may personally refrain from superintending their growth. It is not necessary to apply a match, when you have strewed enough gunpowder about to ensure that it will blow up sooner or later. Yet, when speaking what we believe to be the truth as to the groundlessness of certain popular beliefs, we are constantly held back by a certain sense of remorse not to be summarily quenched. A man who does not share the creed of his wife or daughters feels that it would be wrong wantonly to disturb their belief; and it is hard to condemn his weakness as altogether unjustifiable.

We may indeed allow, without any prejudice to morality, that spreading the truth may frequently do harm. All the ordinary cases of casuistry, such as telling a murderer the whereabouts of his victim, and so on, are instances of this; and the resulting evil may frequently be so palpable as in the opinion of most people to overpower the obligation of truthfulness. A knowledge of the properties of matter may do harm, by enabling rogues to carry out their evil designs; but, on the whole, mankind is the better beyond all doubt for an increase of such knowledge. In the same way, the instances given do not tell against the general presumption that, in matters of speculation, truth is better than falsehood. It is better that we should know what the world really is, that we may know what is the best use to make of it. Even in the extreme case, if the opinions of the extreme sceptic really corresponded to the facts, it would be as well to discover the truth. If there is really nothing to be done but to eat and drink because to-morrow we are to die, we may as well know it that we may set about our eating and drinking as soon as possible. On that hypothesis, the time spent by misguided persons in trying to save their souls is so much time thrown away, and there is no obvious reason for keeping up the practice. In short, a religion is valuable so far as it is true, and whatever falsehoods it may contain will necessarily lead to a distorted view of the world and of the wisest course of life for its inhabitants. At any rate there is a strong *a priori* presumption, in speculative as in all other questions, in favour of knowing what the facts really are. It would often be pleasanter if human bodies were not subject to the law of gravitation, but it would be very awkward to act upon that hypothesis. But, however this may be, there is a still more obvious and conclusive reason for insisting on the importance of sincerity. If every one would express his real belief, we might come to a general agreement. The frank expression of erroneous opinions would lead to the strengthening of the truth by their confutation; and, not to dwell upon a threadbare subject, we should gain the well-known advantages of free discussion. It is a plain and simple rule that every one should speak the truth, but it is totally impossible to lay down any other rule which would not land us in helpless confusion. If people are to be taught to support the doctrines which lead to pleasant conclusions, or which in their opinion are favourable to morality, it is obvious that we should really believe nothing at all. The sincerity of

ever
relig
ing
said
opin
theo
ges
thes
othe
anyt
migh
ment
our c
with
able
comm
itself
our
creed
fatal

TH
hardl
glut i
on ou
unexp
Japan
need
homic
sent
tors.
only
presen
fering
in co
are a
jewel
Japan
celain
curios
artists
taste,
pocke
see tv
There
in tas
gion, a
We
celebr
say th
tempo
genuin
Mr. M
though
Churc
always
a pe
sermon
how c
write
comm
a MS.
else p

every preacher would be open to suspicion, and, instead of a religion or a philosophy, we should have nothing but a dissolving phantasmagoria of dreamland. There is something to be said for only permitting some qualified authority to express an opinion; but it is impossible to say anything on behalf of the theory that the opinions expressed should be other than the genuine belief of the speaker. The importance of truthfulness in these matters rests upon just the same ground that it does in others—namely, that without it we could have no confidence in anybody, and no belief, worth the name, about anything. We might for a time remain in a fool's paradise, with a general agreement to cherish certain pleasant fictions, but the whole fabric of our creeds would be rotten, and sooner or later would come down with a general crash. To choose the pleasantest or most respectable doctrines, and make-believe that we believe them, is a very common method, but as soon as it is openly avowed, it destroys itself by admitting in substance a universal scepticism. To tell our simple-minded peasants that we believe, not because their creed is true, but because it is pleasant, would before long be as fatal as to tell them plainly that their creed was so much nonsense.

Undoubtedly many philosophers hold some such notion in practice, and are glad to see other people believing doctrines at which they, the philosophers, smile in secret; but then they are bound to keep their smiles very secret, and could not reduce their practice to the form of a great moral doctrine. The real difficulty is a different one, and does not turn upon any question as to the propriety of telling lies. No man would doubt that truth is a virtue, but, unluckily, nothing is harder at times than to speak the truth. It is well known that, in logic, false premisses may sometimes lead to a false conclusion; and, if we rashly deny the premisses, our hearers may fancy that we deny the conclusions. A savage refrains from cutting our throats because he thinks that we have a mysterious fetish in our pockets which will kill him if he does. If, with an amiable sincerity, we inform him that fetish-worship is an irrational superstition, he will plausibly, though erroneously, argue that there is no reason against his immediate use of the tomahawk. Certainly we should be very careful how we disabuse his mind of its errors. Religions of all kinds are so indissolubly connected with the moral ideas of their believers, that it is almost impossible to cut away one without injuring the other; and even in the grossest forms of superstitious belief there are glimmerings of truth which it is of the highest importance not to injure. It is not the denial of the error, but the denial of the truth embodied in it in a semi-civilized mind, which does the mischief; and the objection is therefore not to the purpose as against truthfulness, even on the lowest utilitarian grounds. We should not rashly put new wine into old bottles, but we should change the bottles as well as the wine.

THE JAPANESE PULPIT.

THE *Cornhill Magazine* has not treated us well. By opening a new vein in the great Pulpit diggings the world will be hardly benefited. Here we have so long suffered under a glut in the supply of sermons, that we can hardly be pleased that on our overstocked market in the far West is thrown a new and unexpected supply from the most distant East. A collection of Japanese sermons, of which our contemporary gives us a specimen, need be nothing but a literary curiosity; but the substance of the homily which we find in the *Cornhill Magazine* of the present month is quite substantial enough to have English imitators. It might be thought that the appearance of this sermon is only a phase of the rage for all things of Japan which at the present moment exists in London and Paris. We are suffering under a sort of Japanomania. Our women are Japanese in costume; the Japanese top-spinners and posture-masters are an institution; Japanese umbrellas, fans, trays, silks, and jewellery have occupied the old bric-à-brac market. The Japanese Ceramics has been ransacked, and choice jars and porcelain from Jeddo bid fair to displace Sevres in the cabinets of the curious. Eyes set at an angle in a lady's face are thought by artists to rival in effect the severe Greek contour. In a word, taste, if it is taste, just now adopts all Japanese things. Our pocket-handkerchiefs bid fair to be of paper, and we may live to see two swords and the Happy Despatch European institutions. There is no reason, therefore, why, as Japan is the reigning model in taste for dress and furniture, it should not be in literature, religion, and morality.

We confess to some slight feeling of possible mystification concealed in this "Japanese sermon," and we are not prepared to say that, as this curious homily appears in the pages of our contemporary, it would safely stand Paley's standards of proof of genuineness and authenticity. It proceeds to be translated by Mr. Mitford, Secretary of Legation in Japan, which is intelligible, though odd; for it assumes that in Japan, as in the Established Church of England, written sermons are the rule. We had always understood that the written sermon with a text was a peculiarly British institution; or at least that written sermons, as the ordinary spiritual food of the flock, were somehow connected naturally with Dearly Beloved Brethren. Of course written sermons, as in the great French courses, exist in other communions, but that ordinary sermons should be delivered from a MS. we, we thought, peculiar to the British pulpit. Something else puzzles us. The sermon which we owe to Mr. Mitford pro-

fesses to be taken from "The Sermons of Kiu Ô, vol. i. sermon 3." This has certainly a very English and even Paternoster-Rowish look. If it is true that Kiu Ô publishes several volumes of sermons—"vol. i. sermon 3"—and that they are classics and published in sets just like "Newman's Sermons, vol. i. sermon 3," or "Robertson's Sermons, vol. iii. sermon 4," this leads us into wonderful speculations about the extent and variety of Japanese literature. Are all things double, one against another, in this way, between Jeddo and London? Is Kiu Ô the popular preacher of the day? Is there a serial called the *Pulpit*, as among us? Is there a *Times* and *Telegraph*? Is there a *Saturday Review*? Some fervent Catholics have told us, so says the Abbé Huc, that the only account they can give of the close correspondence between the institutions and ritual of Buddhism and those of Latin Christianity is that Satan invented Buddhism for the purpose of getting the Gospel into discredit by anticipation. We must say that, if Japan rivals us, or has had the start of us, in the invention of written and published sermons, there are some particulars in the preaching customs of that curious country which are worthy of consideration, perhaps of imitation; perhaps not. Mr. Mitford informs us that in Japan sermons are not delivered as part of a service on a set day, but in courses, two sermons being given in a day; and the preachers are itinerant. If this is so, the Japanese have combined the method of the mediæval Preaching Friars and those missions which are adopted in Roman Catholic countries, and have been imported into our own system by the Bishop of Oxford, who annually despatches a band of preachers into some one town of his diocese, who deliver courses of sermons by way of reviving religion among the scattered villages. Whether Mr. Mitford's view of the success of these Japanese preaching itineraries is coloured by his Occidental experience, we cannot say; but when he tells us that the Japanese congregations consist principally of old folks, who think it safer to make their peace with Heaven because they have not much else to do, and of young girls, who go with every intention of profiting, but forget outside the door all they have heard within, we feel either that we are trifled with, and suspect a hoax, or else the identity of things Japanese and Christian is absolutely startling. The Japanese preacher lays his sermon on the desk; holds a fan, which is a counterpart of the French preacher's red cotton pocket-handkerchief; the Japanese Spurgeon fans himself when he has made a point, just as the Gallican pulpit orator hawks and spits freely under the same circumstances; and we must say that when, in the interval of ten minutes between the two sermons, we are told that Kiu Ô says, "Let's take a puff—i.e. a smoke"—we suspect an irreverent travesty on the reporter's part of our own Let us pray. Not that tobacco and the offices of the sanctuary are always, even in Christendom, kept much more distinct than in the village conventicles of Japan, as those can testify who have seen a Spanish padre, surpliced and stoled, taking a quiet paper cigar in the cloisters of Seville and the intervals of Divine service.

But let us get to the substance of the pulpit eloquence of Japan. Kiu Ô is said to belong to the Shingahu sect, which is an eclectic system, combining what is excellent in Confucianism, Bouddhism, and Shintoism. It maintains the original goodness of the human heart, and teaches that we have only to follow the dictates of conscience to be right. This particular sermon of Kiu Ô may be thus described; but if "the Shingahu sect" have no other doctrine or system than this very narrow instalment of what our Articles call the vain talk of the Pelagians, we can hardly understand what elements they have borrowed from Confucius or Bouddhism. The whole religious system seems to be only a meagre naturalism, which is of course Pelagian. It seems that the preacher, just as we do, takes his text "from the first chapter of Kōshi, in Mōshi." These Chinese scriptural assonants have as much meaning to us, of course, as if we were told that a text was taken from the first chapter of Tohu in Bohu; and we own to something of a chaotic state of mind when we are asked to believe that this giving out a text and preaching a regular discourse—which might have been modelled on Simeon's *Horæ Homilicæ*—and then printing it and publishing it with others in a series of volumes, is really genuine Japan. Mr. Mitford, we believe, is not a Chatterton, or a Lauder, but he makes us stare and gasp, as Milton says.

As we have said, Kiu Ô's doctrine cannot be charged with abstruseness. His dogma is, to say the least of it, narrow; and his way of treating the text has Occidental analogues of more sorts than one. "Mōshi says, 'Benevolence is the heart of man'—a proposition which, by a Japanese form of logic the preacher converts, and the conversion is in one sense simple enough, into "The heart of man is benevolence." "This original heart of man is a perfect thing," which is much what the late Lord Palmerston used to hold; and he certainly agreed with Confucius, who, we are informed, "in the *Chio yu*, certified beyond a doubt that the impulses of nature are the true paths to follow." Occasionally, or rather throughout his discourse, like some teachers of morals among ourselves, Kiu Ô seems to argue in a circle. If you have a good conscience you will do what is right, and if you do what is right you will have a good conscience. In other points, however, neither Aristotle nor Bishop Butler would have any fault to find with the Japanese exposition of the moral value of habit in acquiring virtue. "With this perfect heart, men in serving their parents attain to filial piety; in serving their masters servants attain to fidelity." The speciality, however, of the Japanese pulpit consists in the stories and personal applications of the preacher; and it was apparently

with the object of recommending Kiu Ô under this aspect to English preachers that Mr. Mitford gives us this translation—if it is a translation. Not that there was any occasion to go to Japan for the model. Italian sermons and mediæval sermons are full of this sort of thing, and unless we are misinformed, many young preachers among ourselves have tried and are trying, with various success, the funny style of homily. Kiu Ô generally precludes his jokes with a “Now, don’t laugh,” which must be irritating, especially if the religious jokes are not first-rate. However, a Japanese congregation is perhaps easily amused; and here is the sort of thing which amuses them:—

It happened that once the learned Nakazawa went to preach at Ikeda in the province of Sesshu, and lodged with a rich family of the lower class. The master of the house, who was particularly fond of sermons, entertained the preacher hospitably, and summoned his daughter, a girl some fourteen or fifteen years old, to wait upon him at dinner. This young lady was not only very pretty but also had charming manners; so she arranged bouquets of flowers, and made tea, and played upon the harp, and laid herself out to please the learned man by singing songs. The preacher thanked her parents for all this and said, “Really it must be a very difficult thing to educate a young lady up to such a pitch as this.” The parents, carried away by their feelings, replied: “Yes—when she is married she will hardly bring shame upon her husband’s family. Besides what she did now she can weave garlands of flowers round torches, and we had her taught to paint a little.” And as they began to show a little conceit, the preacher said: “I am sure this is something quite out of the common run. Of course she knows how to rub the shoulders and loins, and has learnt the art of shampooing?” The master of the house bristled up at this, and answered: “I may be very poor, but I’ve not fallen so low as to let my daughter learn shampooing.” The learned man smiling, replied: “I think you are making a mistake when you put yourself in a rage. No matter whether her family be rich or poor, when a woman is performing her duties in her husband’s house she must look up to her husband’s parents as her own. If her honoured father-in-law or mother-in-law fall ill, her being able to plait flowers, and paint pictures, and make tea, will be of no use in the sick-room. To shampoo her parents-in-law and nurse them affectionately, without employing either shampooer or servant-maid, is the right path of a daughter-in-law. Do you mean to say that your daughter has not yet learnt shampooing, an art which is essential to her following the right path of a wife? That is what I meant to ask just now. So useful a study is very important.” At this the master of the house was ashamed, and blushing, made many apologies, as I have heard. Certainly the harp and guitar are very good things in their way, but to attend to nursing their parents is the right road of children. Lay this story to heart and consider attentively where the right road lies.

One would think that Kiu Ô had got hold of a stray copy of the *Saturday Review*; anyhow, this story convinces us that the *Girl of the Period* is cosmopolitan; and it may be some consolation to us in our domestic difficulties to find that under the Tycoon, as elsewhere, people require to be told—

Although you may think it very right and proper that a young lady should practise nothing but the harp and guitar until her marriage, I tell you that it is not so, and there is the danger of her falling in love with some man and eloping.

And we should like to know something more of the very sensible author of the song called “The Four Sleeves,” who is quoted by Kiu Ô, for the observation—

If people knew beforehand all the misery it brings, there would be less going out with young ladies to look at the flowers at night.

The common nature of Japanese and Christian homiletics in form and substance perhaps accounts for what seems to us to be a very striking correspondence between English and Japanese idiom; at least, as Mr. Mitford, translator of Kiu Ô, presents it to us. We are not in a position to throw any doubts on Mr. Mitford’s capabilities as a Sialogue, or his accuracy as a translator; for we must own that our acquaintance with Japanese literature is limited, to say the least of it, and our edition of the *Bibliothèque des Contemporains* does not enable us to identify Kiu Ô. But it certainly gives us a new notion of that monosyllabic tongue to find that in the hands of a skilful, and of course accurate, translator, which we assume Mr. Mitford to be, it adapts itself so readily to our Western speech-system, as they say in Germany. Moralists may rejoice that a Japanese itinerant preacher can inveigh nearly as well as a Bishop of Orleans against the present state of female education; but philologists will be surprised to learn that there can be any Japanese phrase translatable by “all that is licentious and meretricious,” and “selfish egotists!” and “we shall perform our spiritual duties, and filial piety and fidelity will come to us spontaneously,” and “when a young man and a young lady set up a flirtation without the consent of their parents, they think it will be all very delightful, but they are deceived.” It only shows perhaps that, with the other imports which under recent treaties we have been enabled to introduce into Japan, English idiom and Latin words, as well as English modes of thought and expression, as well as English social habits, like that of flirtation, have no inconsiderable place. Now and then we hear of American and Spaniard *afancesados* in Europe; but Kiu Ô, if Mr. Mitford gives us an accurate transcript of his mode of speech, must be a remarkable specimen of the Anglicized Japanese.

MAGISTRATES’ QUALIFICATIONS.

DOES any recording angel keep a reckoning of all the little Bills which come into one House of Parliament or the other, only to be stifled in the birth? In these unhappy little proposals the House of Lords is decidedly more fertile than the more popular assembly. This is the result of several obvious causes, but the most obvious of all is that the Marquis Towns-

hend is a member of one House and is not a member of the other. In the days when the Marquis was still Lord Raynham the balance may perhaps have been in favour of the Commons. We are not, however, going to discuss Lord Townshend and his Bills, save one only, which had a certain connexion with the immediate subject of which we mean to treat in this article. That is the Bill which, if it had ever struggled into being, would have laid on our Justices of the Peace a burden such as no existing shoulders could have borne, and which would therefore have driven us to look for a standard of qualification quite different from any that has been heard of since Justices of the Peace first came into being. According to that Bill, perhaps not as it was designed by Lord Townshend, but certainly as it was understood by several noble lords, it would have been unlawful for any mother to suckle her child without a licence from a Justice of the Peace. Of all the odd uses to which Justices of the Peace have been put from the days of Edward the First till now this is surely the very oddest. On the consequences we need not enlarge; we need only appeal to every Justice and to every mother. We will only say that one magistrate who has the administration of justice among about ten thousand people practically all to himself, at once declared that, if no child in all that population could be suckled without his leave, he should at once take flight for foreign parts. But in these days of ecclesiastical controversy it is important to mark that this provision of Lord Townshend’s would bring in an element of ecclesiastical discord which was perhaps not suspected either by Lord Townshend himself or by his critics among the Peers. We have the authority of a distinguished dignitary of the Church for saying that this clause of the Bill would have brought with it a reign of Erastianism which would have called for the whole energies of the Liberation Society to grapple with. Some years back the Venerable person of whom we speak made a public harangue in praise of dogmatic theology. The words, “I sucked in dogma with my mother’s milk,” awakened somewhat of a smile, which grew into a laugh when the speaker went on to add, “Will the ladies give up their precious privilege of communicating dogma?” Whatever the speaker meant, his hearers took it as meaning to reinforce the censure of Gregory the Great recorded by another Venerable person of earlier times:—“Prava in conjugatorum moribus consuetudo surrexit, ut mulieres filios quos gignunt nutrire contemnunt, eosque aliis mulieribus ad nutriendum tradant.” Soon after, one of the dignitary’s hearers received another distinguished theologian in his house. The conversation of the one, like the harangue of the other, ran mainly on dogma and its beauties. At last the host, putting on an air of interested and inquiring ignorance, asked humbly, “How may a man learn dogma?” “From the Fathers,” was the somewhat stately reply. “Then you are of the exactly opposite way of thinking to our friend the Archdeacon, who says that dogma can be got only from the mothers.” Now let us conceive a state of things in which it would be unlawful to communicate dogma, at least in this earliest and most effectual fashion, without a licence from a Justice of the Peace. Would any sect or persuasion whatever endure such an interference with its religious as well as its domestic freedom? Conceive an orthodox mother, eager to communicate dogma to her child at the earliest moment, having to wait for the licence of a possibly Popish or Unitarian Justice. So merciful a man as Lord Townshend cannot really have meant all this. The tyranny would be equal to that of any persecutor recorded in the Acts of the Saints. And yet the tyranny inflicted on mothers and children would be hardly greater than the tyranny inflicted on the unhappy Justices.

Our present business, however, is not with the Marquis who is anxious to lay these new and strange duties on the shoulders of the Justices, but with the Earl who seeks to improve the breed of the Justices themselves. The Earl of Albemarle has made an attempt in the past Session, and threatens to make another in the next, to take away the property qualification which, except in a few cases, is required of every man who wishes to undertake the duties of a county magistrate. Lord Albemarle seemed very anxious to get rid of the restriction, and Lord Portman, speaking with the authority of an ex-Lord-Lieutenant, seemed equally anxious to keep it. What at once strikes us is to ask whether the question is at all a practical one either way. The whole question as to the county magistracy will no doubt be overhauled sooner or later, and the real point of dispute will be whether an institution which is a confessed anomaly according to any possible theory does not practically do its work better than anything that is likely to be put in its stead. But till the whole thing is looked into, it seems hardly worth while to debate so small a point as the property qualification. One wonders almost equally at any one caring to attack it, and at any one caring to defend it. Of the several qualifications for a Justice of the Peace the commonest is that of 100*l.* a year of real property, which need not even be freehold. It came out in the debate that the qualification was fixed in the fifteenth century at 20*l.*, and raised in the last century to 100*l.* We think we are not wrong in saying that 20*l.* a year in the fifteenth century was practically a much larger income, and marked a much higher social position, than 100*l.* a year in the eighteenth. We must reckon, not merely the quantity of bread and beef and beer that an income will get, but its relative position with regard to other incomes. We generally reckon that, as far as prices go, an income of 100*l.* a year in the time of Henry the Eighth answers to 1,000*l.* a year now. But in relation to other incomes 100*l.* a year stood very much higher then than 1,000*l.* a year does now. The number of incomes of 1,000*l.* a year now is very much greater than

the number of incomes of 100*l.* a year was then. We may be sure that the limit of 20*l.* was not fixed in the retrograde fifteenth century without a reason. This limitation was of a piece with the limitation of the county franchise to forty shillings. We must never forget that, though the change in the value of money has silently redressed the wrong, yet the forty shilling franchise, when it was fixed, was a backward and oligarchic measure, and must have deprived a large proportion of the existing electors of their votes. And the 20*l.* qualification for a Justice of the Peace no doubt shut out some class of candidates for the office whom it was thought at the time convenient to shut out. But the change in the value of money has made both this qualification and the higher qualification fixed at a later time altogether nugatory. We were surprised to find Lord Albemarle saying that many fit persons were shut out by the present rule, and we were surprised to find Lord Portman dreading a rush of new applicants if the rule were to be relaxed. We suspect that the abolition of the property qualification for Justices of the Peace would make as little practical change as was made by the abolition of the property qualification for members of Parliament. That abolition was right on every ground. The restriction was wrong in principle, it opened the way to a great deal of equivocation, and it may now and then have shut out men whom it was for the public good to let in. But it cannot be said that the abolition has made any sensible difference in the character of the House of Commons. For the expense of elections fixed a much higher practical qualification than was fixed by law, and that practical restriction remains now just as much as it did before. In like manner we cannot think that an abolition of the property qualification for magistrates would make much change in the character of the bench. We should not have thought that it shut out any large class of people whom any one would otherwise think of letting in. It is not as if everybody who has the qualification was admitted already, and as if there were, as there always will be in the case of any arbitrary limit, some cases of hardship just below the line. The practical qualification is infinitely higher than the legal one. We need hardly say that the mass of county magistrates have vastly more than the legal qualification, and that there are large numbers of men who have the legal qualification whom no one would think of appointing as magistrates. The lowness of the legal standard allows the admission, when it is desirable on any ground, of men of much smaller estates than the mass of their fellows; but it is not easy to believe that there is any very large class of men fit and anxious to become county magistrates who have no landed estate at all. There may be such cases here and there, but we cannot think that they form the important body whose wrongs are alleged by Lord Albemarle, and whose importunities are dreaded by Lord Portman.

Who are they? Lord Albemarle tells us of three classes of men who are shut out. First come the lawyers, who, he tells us, are excluded—a complaint which we do not understand at all. Surely in most places a lawyer, when he can be had, is welcomed to the bench with all speed. At Quarter Sessions at least the more common complaint is, not that there are no lawyers there, but that each lawyer always has a different view of the law from his brethren, so that the lay members of the court are somewhat perplexed. The other classes are merchants and manufacturers on the one hand, and naval and military officers on the other. On the wrongs of the men of war Lord Albemarle is specially eloquent; naval and military officers, he tells us, have such excellent judicial experience, such early judicial training; he himself began his own career as a judge when he was only sixteen. We do not know whether Lord Albemarle proposes to remove the limit of age as well as the limit of property; for our own part, what the public hears of the doings of courts martial does not make us quite so confident as Lord Albemarle in the judicial capacity of officers of sixteen. But who are these excluded defenders of their country? A naval or military officer who has the qualification is certainly not shut out as if he were a clergyman; he is let in as easily as if he were a banker. Lord Albemarle can hardly expect mere birds of passage, who simply take a house for a year or two, to be at once put on the commission. Are Lord Albemarle's friends men whose whole income is under 100*l.* a year, or men who have a considerable or even a large income, but an income not derived from land? We should have thought that, as a rule, a very poor man would not seek for an unpaid office which involves a good deal of trouble and some expense. And as for a rich man whose wealth is of some other kind than land, if he wishes to become one of the ruling body of a county, it is surely not unreasonable to ask him to identify himself with the county by employing some part of his wealth in obtaining a freehold or leasehold which will give him the qualification. To the merchants and manufacturers this applies still more strongly. Surely, if a man is a manufacturer on any great scale, his factory alone will give him the qualification. And as a rule successful merchants and manufacturers are generally eager to buy estates which will give them the qualification ten or a hundred times over. And while Lord Albemarle complains of the exclusion of merchants, lawyers, and soldiers, he also complains of the indiscriminate admission of clergymen—a class of men who, rightly or wrongly, are, in several counties at least, systematically shut out. Till then we get further explanations, as perhaps we may next Session, we are somewhat in the dark as to who Lord Albemarle's clients are.

The same difficulty which besets Lord Albemarle's proposal besets also the answers which are made to him by the peers

who answered him from their experience as Lords-Lieutenant. They fear that if his proposal should become law, they would be still more hopelessly overwhelmed than they are now by the importunities of gentlemen who wish to be put on the Commission of the Peace. We have no doubt that a Lord-Lieutenant does undergo a great deal of trouble of this sort; the question is, whether the proposed change would greatly increase his trouble in this way. We conceive that in every county there must be a great number of freeholders who have the legal qualification, but whom no Lord-Lieutenant would think of putting on the Commission, and many of whom would never think of asking a Lord-Lieutenant to put them on it. A little margin one way or the other must be allowed for the varying tastes and feelings of different Lords-Lieutenant. Still the sort of position which entitles a man to be put on the Commission, if not very strictly defined, is in practice fairly well understood. And this social understanding certainly does not entitle every man who has the legal qualification to expect to be put on the Commission. A Lord-Lieutenant has to pick and choose; he has no doubt often to refuse; he may have sometimes to refuse when to refuse is unpleasant; but if he can live through all this trouble, we doubt whether his trouble would be greatly increased by taking away a restriction which seems to us to be quite unpractical.

We are not arguing either for or against the abolition of the qualification. When it is plain that the whole question of the county magistracy will have soon to be debated, it seems hardly worth while to nibble at so very small a part of it. What strikes us as singular is the importance which seems to be attached to the proposal by those who took part in the debate on both sides.

DISPUTES OF CONVERTS.

SOME twenty years ago Mr. Maskell, who was then Chaplain to the Bishop of Exeter, and Vicar of St. Mary Church, Devon, became a Roman Catholic, and published two Letters on the "Position of the High-Church Party," remarkable in some respects for argument, but more remarkable for invective, to justify the step he was taking. They came out when the excitement about "the Gorham case" was at its highest, and created for the moment a certain sensation in religious circles, chiefly from the writer's known connexion with the leaders in the strife, and his previous reputation as a liturgiologist. This pamphlet Mr. Maskell reprinted a few months ago. Why Mr. Maskell, who from that day to this had maintained an unbroken silence, should have republished in 1869 a pamphlet which owed its whole interest to the ecclesiastical events of the year 1851, it is not for us to say. Still less can we comprehend why the author should have prefixed to his reprint what we must venture to call a very Ishmaelitic preface. It almost looks as if he had written it with the view of trailing his coat on the ground in every direction in the hope that somebody would be good enough to tread upon it—a hope which one at least of the challenged parties was pretty sure not to disappoint. Not only did Mr. Maskell's reprint fail to conciliate or convert English High-Churchmen, but a new preface which he prefixed to it seems to have been constructed with the object, at any rate it has attained the end, of affronting his new friends as well as his old. Mr. Ffoulkes was violently attacked for his recent letter to Archbishop Manning, reviewed in our columns on its appearance, and was roundly informed that he could not be a Catholic at all. Yet in the very same breath Mr. Maskell exposed himself to a precisely similar charge from that inscible representative and guardian of orthodox and Papal infallibility, the editor of the *Dublin Review*. It is probably true enough that on Ultramontane principles Mr. Ffoulkes is a very bad Catholic, though a very sound historian; and the *Dublin Review*, we believe, has told him as much in most unmistakable terms, and with other and still less complimentary comments to drive the censure home. But why should Mr. Maskell go out of his way to endorse its judicial sentence? When Mr. Maskell takes upon himself to disavow Mr. Ffoulkes's sentiments, he is not unnaturally told by the *Dublin Review* that he is in the same boat. Mr. Ffoulkes might fairly respond, *Et tu Brute?* for are they not in the same condemnation? It may be very shocking to say that mediæval Popes did a great many very dirty tricks, and told a great many—well, "not to put too fine a point upon it"—lies, and that they were very careless or dishonest guardians of the faith, which is the substance of Mr. Ffoulkes's indictment; and his case is not improved by his copious use of those most dangerous of all things, facts. But is it not still more "disloyal" to say, with Mr. Maskell, that the Pope's temporal power is "a matter of indifference," and that his proclamation of the Immaculate Conception in 1854 leaves the doctrine exactly where it was before—a true opinion, as Mr. Maskell regards it, but no part of the Creed? So apparently thought the *Dublin Review* and its satellites, for, while extravagant in their laudations of his attack on Mr. Ffoulkes, they were not slow to observe that this new *malleus hæreticorum* had himself lapsed into heresy, and was pulling down with one hand the faith he was defending with the other. The editor of the *Dublin Review*—speaking, as is his wont, "like a judge, competent and fully authorized to decide in terms of condemnation"—has condemned Mr. Maskell accordingly, and from such a sentence there is obviously no appeal. But, while we bow to the infallible oracle, it may still be lawful perhaps to examine the grounds of the judgment. Nobody, as lawyers tell us, is bound by the *obiter dicta*, or even by the

arguments, of a judge, though people are bound to submit to his decision. However, while our sympathies are with Mr. Maskell, who in his reply to the *Dublin Review* is engaged on the side of historical candour and common sense, we must confess that his opponent, on the principles which they seem both to admit, has sometimes the better of the argument. Mr. Maskell would at least have greatly strengthened his position if he had manifested a little more of that outspoken courage which seems so greatly to offend him in the brother "rebel"—we think that is the *Dublin Review* phrase—whom he has attacked.

Mr. Maskell in a second pamphlet, a "Letter to the Editor of the *Dublin Review*," replies to his critic. His first, but least "vital," heresy was his maintaining that the Pope's civil sovereignty is not in the slightest degree essential to the Church; that it stands on just the same ground as any other existing Government, and—*horrible dictu*—that "it is for the people of the Roman States to decide whether they are content to remain under it or not." This, as we observed just now, is clearly the common-sense view of the matter. But a long series of pastorals, sermons, and speeches of Archbishop Manning's, extending over the last ten years, should have warned Mr. Maskell that, if it is common sense, it is also very profane. It is "essentially a denial of the divine institution of the Church." And, moreover, the passages from Papal Allocations quoted by the *Dublin Review* certainly do seem to us to assert in language studiously precise the very proposition which Mr. Maskell so emphatically denies. It is true that they also make the startling assertion, which Mr. Maskell charitably, but quite erroneously, supposes to have crept into the translation by mistake, "that the same Roman Pontiff was never subject to any prince or civil power." But the Papal assertion of what is the true doctrine does not lose its meaning by being attached to an equally dogmatic assertion of what is certainly not the fact. Mr. Maskell is very severe, in his first Letter on the High-Church party, on their straining and twisting the words of the Anglican Prayer-book. Be it so. We have no desire to tie him down to an agreement with every or any Papal Allocation; but to say, as he says, that he "consents to every word of the text of the Allocation"—except, we presume, the historical misstatement, which he wrongly supposes to be a misprint—and then to explain that the temporal power is "necessary" indeed to the Roman Pontiff as long as he retains it, but will cease to be necessary the moment the Roman people determine that it shall cease to exist, is to use words that really have no meaning at all. Papal Allocations are not always the wisest of official documents, but to make a solemn announcement to the world that a particular power is necessary to you until it ceases to be necessary—that is, until somebody takes it from you—is a *fiasco* which a Pope in his dotage would hardly be permitted to perpetrate. Mr. Maskell argues forcibly enough on the extreme absurdity of the view maintained by the *Dublin Review*, on grounds both of reason and history. But surely it would have been better to say plainly that he did not feel bound to accept every statement in Pius IX.'s Allocations than to attempt to reconcile what a much less acute critic than his opponent must see at once to be irreconcilable.

In his treatment of Papal infallibility, which in the eyes of his brethren in the faith constitutes his second heresy, Mr. Maskell is more outspoken, and therefore more logical and felicitous. He persistently declines to say that the voice of the Pope "is equal in authority with the voice of God." He therefore, as he tells the Dublin editor, rests his belief in the Immaculate Conception on the subsequent reception of the Bull *Ineffabilis* by the Catholic Episcopate, and thinks the doctrine still requires, or at least ought to have, the confirmation of an Œcumenical Council before it can be properly held to form an article of the Creed. And he suggests that the Council of December may have been convoked for this purpose, while he repudiates with just indignation the "amazing irreverence" of those who are glibly prophesying that the Council will do this or that, according to their desires, and especially that it will define the dogma of Papal infallibility. Indeed, he evidently agrees with the view of Señor de Llaño, which we lately referred to, that it has no power to do so, as may be seen from the concluding words of the following paragraph:—

The questions to be submitted to the Council are quite unknown. It may be that no member of it will have the courage, as our Creed stands at present and with the light of eighteen past centuries to guide him—may we not almost say, will have the audacity?—to propose such a canon for deliberation. It may be that the Council, knowing, without the shadow of doubt, from what source is now to be heard the Voice of God speaking by His Church, will not venture even to entertain a proposal to empty itself, as it were by a single stroke, of its supernatural gift, and create another normal seat of infallibility. *It is one thing to be in possession of a power: but the right of possession does not necessarily carry with it the right to transfer or to divide.*

These discussions on the "probable matters the next Council will discuss, the action of General Councils, their relation to the Pope, and the use of them, though the Pope alone is infallible," appear to Mr. Maskell "shocking and scandalous." Certainly in the mouth of those who believe the Councils to be infallible, such discussions sound strangely enough; but if "the Pope alone is infallible," it does seem only natural to ask what possible use there is in any Councils at all, and why a new one should be summoned except to perform with due solemnity an act of *felo de se*, which will terminate its own existence and supersede any revival of such assemblages in the future. Mr. Maskell writes in a tone of grave and dignified rebuke to those of his co-religionists who, believing that God will certainly speak by the voice of the approaching Council, are not afraid to speculate confidently,

like the *Dublin Review* and other Ultramontane journals, on the probability of what "the awful Voice" will say, and what, in fact, it ought to say, and to inquire in cold blood what further uses still remain for the hitherto infallible Councils when their gift of infallibility has passed from them. We shall not enter here into the historical aspects of the question, which Mr. Maskell does not notice, or we might remind him that, while all the Eastern Councils held during the first eight centuries decided quite irrespectively of the Popes, and sometimes condemned them, in all the Western Councils of the twelfth, thirteenth, and fourteenth centuries the Pope simply promulgated his own decrees, and the assembled prelates had nothing to do but to listen and assent; in some cases they were not even suffered to sign the decrees, and hardly ever to discuss them. It is true that none of them dealt with any doctrinal question of importance, and something more like the ancient method of procedure was restored, not by the good will of the Popes, in the fifteenth-century Councils. We might add that if the creed of Pope Pius IV. forbids all Catholics, as Mr. Maskell tells us, to interpret Scripture otherwise than according to the unanimous consent of the Fathers, it expressly forbids that interpretation of certain texts of the Gospels on which the theory of Papal infallibility is grounded, for no single Father, Eastern or Western, when freed from spurious interpolations, so explains them. But we do not purpose dwelling on these points here. One short extract from the conclusion of Mr. Maskell's pamphlet we shall quote, because it seems to us to state very clearly the real and enormous difference between the standpoint of men of deep and earnest belief, whether right or wrong, like himself, and the careless or fanatical multitude whose ostrich stomach voraciously swallows, but is neither able nor anxious to digest, any quantity and quality of dogmas that a so-called infallible authority may please to thrust down its throat:—

If Faith were less to my mind than it is, it is possible that I should be more ready to listen to such talk as all this, and think as lightly as some others do of adding new articles to the Creed. But to ask men to believe is to call on them for the very greatest act of which they are capable, and the most tremendous for which they will have to account. It is not so easy to change one's Faith—no, nor to add to it—as it is to change one's clothes according to the season, or to wear something more because it happens to be winter.

There are probably many devout thinkers in the writer's communion, as well as out of it, to whom such words will come home with a melancholy force. Ultramontane journalists and propagandists of the *Dublin Review* type are very fond of throwing in our teeth the "two hundred million Catholics" who, with the exception of a few troublesome and ill-conditioned intractables like Mr. Ffoulkes and Mr. Renouf, and the *Home and Foreign Review* people, are completely united and happy in their belief, and ready to swallow at a moment's notice any fresh dose of infallible *credenda*, like the eighty propositions of the Syllabus, which the Pope from year to year may see fit to administer. Now, putting aside the huge exaggerations of the statement both as to the number of Roman Catholics (which does not exceed 170 millions at the outside) and their unanimous agreement in the articles of the Ultramontane creed, we must observe that, to whatever extent it is true, it must surely to a religious mind suggest anything but consolatory reflections. For what does it really come to when translated out of pious polemics into the language of ordinary life? Simply this—that these facile recipients of a constant supply of new dogmatic coinage fresh from the Papal mint do not find belief "the very greatest act of which they are capable," as Mr. Maskell seriously expresses it, and do find it as easy to change or enlarge their faith as to put on a new hat or an additional coat; in other words, that belief is to them an empty name. We are all familiar with Gibbon's famous taunt about the Anglican clergy signing the XXXIX. Articles "with a smile or a sigh." It has been lately said, with as bitter irony, that on one point alone does the Roman Catholic world seem now to be agreed, that whatever doctrinal decisions may emanate from Rome are to be at once accepted and—ignored. Pius IX. alone has put forth no fewer than thirty-two authoritative documents, which are all quoted in the Encyclical of 1864 as of equal and binding authority, besides the Bull defining the Immaculate Conception. And all, according to the *Dublin Review*, must be accepted as "the very word of God," on pain of forfeiting heaven. There are persons, perhaps, so peculiarly constituted that they have an unlimited capacity for the wholesale assimilation of new dogmas, like that poet of unhappy memory who *ducentos versus recitaret stans pede in uno*. But for most people this preternatural facility of believing anything they are told would merely mean that the very notion of belief is foreign to them. Faith, whether inherited or adopted, is a serious thing, and to suppose that it can be modified or improved upon once a year or so, like the last fashion in crinoline or chignons, is to betray a supreme ignorance of the very meaning of the word. We have all heard of that peculiar arrangement in Buddhist monasteries by which a prayer-wheel can be set in motion, and as long as it continues to revolve the person who first turned it gets the merit and benefit of the prayers which it somehow performs. Might it not suggest to Ultramontane divines the pattern of a believing-machine, which, if once it could be satisfactorily constructed, would save all use of their own minds for the purpose to those who, like Mr. Maskell, find it no easy matter to be always shifting or augmenting the articles of an elastic creed?

THE TRANSIT OF VENUS.

IT was almost with a feeling of relief that we learnt from Mr. Childers, a few nights ago, that England is really to be represented in the expeditions to be sent out to various parts of the world to observe the approaching Transit of Venus. What Mr. Lowe could have been about to permit so large a sum as 10,500*l.* to appear in the Estimates for such a purpose, even when spread over five years, we cannot imagine, seeing that the solution of a problem in which all humanity is interested is alone in question; and further, that other Governments would have been sure to take the matter up if England had not done so. It may be that Mr. Childers has had a hard time of it—and if so, all honour to him for his success; for the telling way in which he introduced the British House of Commons and the sun's equatorial horizontal parallax to each other may have been merely the ground swell of a much more serious discussion in another place.

But to come to the transit. The problem which has to be solved, which the Astronomer-Royal has well called "the noblest problem in astronomy," is the sun's distance from the earth, and it may be well to show at the outset why and how it is thus attacked. It is well known that, to find the distance of any object on the earth from us, it is not at all necessary to walk over and actually measure mechanically the interval; it suffices to mark out a much smaller distance, called a base line, and then from either end of this base line to observe the angle between the distant object and the other end of the base. Only one condition is necessary; and, for instrumental reasons, the base line must be of appreciable length with regard to the distance of the object. Such a mode of measurement even may be applied to the moon, which is roughly a quarter of a million miles off, the observations being made, say, at Greenwich and the Cape of Good Hope, since the distance between those places—the base line—is appreciable when compared with the moon's distance. But when we come to the sun the case is different. If we could place two observers on the Equator, one in longitude 0°, and the other in longitude 180°, we should then have the largest diameter of the planet as the base line; but, compared with the sun's distance, 7,900 miles (the earth's largest diameter, and consequently the greatest distance between any two places on it) is instrumentally *nil*—our base line is inappreciable—and this, the most obvious and direct method, therefore fails.

It is generally supposed that Halley was the astronomer who first pointed out the flank attack on the sun's distance rendered possible by the transits of Venus over the sun's disc; but this is not the case. The suggestion is due to James Gregory, who suggested in 1663 that observations of Venus or Mercury, when they come between us and the sun, and are seen to pass over his disc, may give us the required information. An attempt to explain this will require a little attention. The method is really founded on one of Kepler's laws, by which mankind became acquainted with the relative distances of the planets from the sun long before they could determine their *absolute* distances. The thing to be done, therefore, is to measure the distance of the nearest planet from us, and then something like a rule of three sum tells us the distance sought, *i.e.* the sun's distance from us. Now the planet which in its journey round the sun comes nearest to us is Venus, and she comes, as we now know, near enough to us to allow us to apply the base line method, as in the case of the moon, were it not for the unfortunate circumstance that, as her path lies within ours, when she is nearest to us she is between us and the sun, and consequently has her non-illuminated side turned towards us, so that she is generally invisible at such times. But not always, for sometimes she comes exactly between us and the sun, and appears as a black dot on the sun's face; that is, we have a transit of Venus over the sun.

Now let us see what happens, and let us regard the sun as a screen on which the planet is visible. In the first place, an observer at the centre of the earth would see the planet travelling in a straight line over some part of the disc. An observer at the North Pole would see the planet's path projected lower down on the sun; similarly an observer at the South Pole would see the path projected higher up. In fact, as seen from the North and South Poles, the paths of the planet over the sun would be separated by a certain interval.

Now suppose the sun to be exactly as far from Venus on one side as the earth is on the other, it is evident that the apparent interval between the two paths would represent on the sun a distance exactly equal to that between the two observers; but we know, to start with, that the distances of Venus from the earth and sun are as 28 to 72 nearly, so that the interval between the two paths will always bear this relation to the distance between the two stations on the earth from which they are observed. If it were possible at the same moment of time to photograph the planet on the sun from two distant stations such as we have imagined, the problem would be at once solved, and in this way. We could determine the length of the line, as seen at Venus, which joins the two stations on the earth at which the observations are made; we could then increase this in the ratio of 28 to 72, to find the exact separation of the black dots representing Venus on the photographs. Hence we could determine the size of the sun, and hence its distance. But in practice the thing is not so easy, the amount of separation of the apparent paths of the planet over our screen—the sun—can only be laboriously determined from their length, because simultaneous observations are out of the question; and as the difference in the lengths of the paths—that is, the time the

planet takes to travel over the sun—is thus the point of inquiry, it is necessary to make this difference as great as possible to give accuracy to the result. From this requirement comes the necessity of choosing the stations at which the transit is to be observed, most carefully bearing in mind at the onset that the earth is a rotating globe—a consideration which complicates the matter to a tremendous extent. Hence it was that Captain Cook went to Otaheite in 1769 on the occasion of the last transit, that Father Hell observed in Lapland, that Mr. Green observed at King George's Island in the South Seas, and so on.

Before we refer more particularly to the next transit, it will be well to give the results of the last, and to state briefly the work that has been done in the interval, in order to give an idea of the extraordinary interest which centres in the observations of the one in 1874, for observations of which the arrangements will require to be begun at once. If we take up an early edition of Ferguson's *Astronomy*, an admirable book written about the middle of the last century, we shall find it roundly stated that the earth's distance from the sun is 82,000,000 miles. The first transit of Venus, in 1763, brought this up to 95,173,000 miles, a number so near the one obtained in the next transit, that of 1769, that till quite recently some foul play was suspected in the observations made in the last-named year to render the results similar. Fortunately, however, we are now no longer dependent upon transits of Venus. Our instrumental means are now so greatly improved that we can apply the base line method to Mars, and, not to mention other means, even the velocity of light has been brought to bear on the problem; and, singularly enough, the result of all this modern work and of more indirect methods has been to show that the value of the distance derived from the observation of the transits in the last century requires to be reduced by something like 4,000,000 miles. It might be imagined from this high number that the astronomers were egregiously at fault, but the delicacy of the problem must be borne in mind. The error they made in the sun's angular diameter, granting it to be an error, is no greater than the breadth of a human hair viewed at a distance of 125 feet.

But this is not all. Soon after the concordant results of all this work had so satisfied astronomers of the necessity of reducing the received value, Mr. Stone, of the Greenwich Observatory, carefully and wisely going over the old work in order to be able to direct the proposed observations, found that an excessively curious phenomenon to which we can only refer, observed at the transits, had misled the observers, and that, if its influence were taken into account, the value of the sun's distance obtained from the transit of 1769 was marvellously concordant with the recently determined value. Mr. Stone has received the gold medal of the Royal Astronomical Society for this research, and well he deserves it. The conclusions at which he has arrived will enable the observers of the approaching transit to obtain results of the last degree of accuracy.

To make the most of the transit of 1874 it will be desirable to have observations made at Owhyhee, Marquesas Islands, Kerguelen's Island, Crozet Islands, Mauritius, Rodriguez, some station on the Southern Continent, Auckland Islands, New Zealand, and Alexandria, and some other stations which need not be included in this list. In connexion with these places there are two reasons why the arrangements must be made at once. It is absolutely necessary that the longitudes of Woahoo (Owhyhee), Kerguelen's Island, Mauritius, Auckland, and Alexandria should be determined with the greatest accuracy, not merely with the transit of 1874 in view, but to help in the transit of 1882. Hence we shall want five sets of instruments, consisting of a transit, altazimuth instrument, a clock, several telescopes, and several chronometers, and at present these instruments do not exist. Secondly, it may be well to determine the longitudes before the transit, and not while it is going on. The desirableness of this course seems indeed obvious. But, after all, the most important consideration is that connected with the observations on the Southern Continent. Although observations here will be essential in 1882, the Astronomer-Royal, we gather, does not insist upon them for the transit of 1874, although their desirableness is beyond all question.

Admiral Oummaney, no mean authority on such matters, is for a preliminary survey of the coast of the Antarctic Continent before the transit of 1874—Victoria Sound being explored with the greatest care—and he points out that up to the present time we have not availed ourselves of steam-power in the higher southern latitudes; and Staff-Commander Davis, the companion of Sir James Ross, strengthens this view, as he maintains that it will be essential that the observing party should pass the winter in huts on the continent itself, as the ships could not winter there. If this should turn out to be the case, let us hope that the comfortable time and "plenty of penguins to live on," which Commander Davis promises, will be realized. It might easily happen that the observation of the transit would be only one among many scientific advantages resulting from such a sojourn.

FRENCH DUELLING.

IT is possible that French journalists obtain compensation for the restraint under which they use their pens in the liberty which is conceded to them to use their swords. They are forbidden to utter what they think on public questions, and they are allowed in return unlimited opportunities of quarrelling

among themselves, while the Government calmly witnesses their conflicts, and reflects perhaps that the death of a journalist will be no great loss. Duels in Paris have lately become more frequent and more severe, both among journalists and other classes; and it begins to look as if Englishmen would soon find a knowledge of the sword, or at least of the pistol, as indispensable a requisite to residence in France as it was in the years which followed the battle of Waterloo. The conflict between civilization and barbarism resembles the motion of the sea. We know that the tide has turned and the ebb has commenced, although every now and then the waves seem to come higher than before; and so we believe in the progress of the human race, notwithstanding that society in Paris appears to be getting no better very fast. In England not only has duelling gone out of fashion, but anything approaching to personal conflict, even between soldiers, is coming to be regarded as obsolete. There was a time when we flattered ourselves that English infantry had a special faculty for using the bayonet against enemies, but we have been lately informed that a bayonet has been invented for our army which is peculiarly adapted for cutting sticks. We venture to hope that the ingenious author of this weapon has not omitted to consider the importance of making it suitable also for toasting cheese. It is hardly credible that a description of the new bayonet should have been published which did not contain the most distant reference to the killing or wounding of men as one of the purposes for which it was constructed. In fact, the notion of hand-to-hand fighting has utterly died out amongst ourselves, while in Italy and France it has undergone considerable revival. People speak of "accomplished duellists" in these countries just as they would speak of men who had attained eminence in music or in painting. We are informed by the Paris Correspondent of a daily paper that M. Paul de Cassagnac has just added to his laurels by nearly killing a swordsman of reputation equal to his own. The quarrel with M. Gustave Flourens arose out of a comment by M. de Cassagnac, in the *Pays*, upon a published letter of M. Flourens complaining of the conduct of the police. Thus a breach of the peace was remotely caused by its appointed guardians. The meeting had been appointed for a previous day, but only M. Flourens and his seconds appeared on that occasion. M. de Cassagnac was suffering from an attack of choleraic nature, and was unable to leave his room. He had sent information of his condition to his adversary, but it did not arrive in time. We regret that M. Flourens should have found himself unable to resist the temptation to make and publish coarse and obvious jokes upon the malady with which M. de Cassagnac was afflicted, and should have insinuated that it was caused by his dread of meeting an antagonist of skill equal to himself. The natural result of this provocation was that, when M. de Cassagnac had recovered, a duel was fought with thoroughly murderous intentions. Many duels are fought in France with the design of "satisfying honour" at a price far short of life, and happily most Frenchmen are sufficiently instructed in the use of the sword to perform the necessary ceremonial without any danger of either killing or being killed where only slight wounds are meant to be inflicted. But the duel of which we are now speaking was of another character. We are told that M. Flourens had the reputation of being the better fencer of the two combatants, but M. de Cassagnac had the advantage of being in the habit of duelling. The duel lasted twenty-five minutes, and it could only have been sustained for so long a time by swordsmen of great skill, coolness, and endurance. The exhausting effect of an engagement with swords can hardly be estimated by those who have not experienced it. There is danger of being tempted to expend one's force prematurely, while an adversary who is more economical or more lasting may seize his opportunity to press his attack with a vigour which cannot be adequately answered. There is danger also to combatants who begin coolly of becoming gradually excited to a point of eagerness at which, if success does not attend a particular attack, it is almost certain to afford an opening of which a wary opponent may make fatal use. To maintain coolness can only be learned by practice, and therefore we cannot easily overrate M. de Cassagnac's advantage in being in the habit of duelling. The movements of the most accomplished fencers, when they have a naked sword in front of them, are probably very simple, and, indeed, the cause of success in fencing, even with foils, is not usually complicated evolutions, but simple movements quickly and strongly made. To the risks which are familiar in the fencing-school must be added that of making a false step, which will be possible upon any ground that can be selected. There is no art in which it may be more truly said that a little knowledge is dangerous, and if an Englishman should be compelled to fight a duel with the small sword, having had no previous familiarity with its use, his chance would be much better with no lessons at all than with two or three, unless indeed he could find a singularly judicious master who would adapt his instruction carefully to the circumstances of his pupil.

The duel of which we are speaking afforded a new proof of the truth of the adage that nothing succeeds like success. It was far easier for M. de Cassagnac to do that which he had done before than for M. Flourens to do it for the first time. How difficult it is for a speaker of the finest natural gifts and the most industrious cultivation to speak for the first time with anything like the same power and suitability to the occasion as are displayed by the practised orator who has produced the desired effect under the same circumstances a hundred times before! The beginner can do many things very well, but not the exact thing wanted at that

moment. It will be difficult perhaps to find among reputed swordsmen an opponent who would have a better chance than M. Flourens had against his experienced enemy, and perhaps it may be the destiny of M. de Cassagnac either to remain unconquered until age stiffens his limbs and motions, his eye grows dim, and his hand trembles, or to be conquered by a novice who never grasped a sword until he met the first swordsman of Paris in deadly combat. The wounds which M. Flourens received were three, and the last of them was almost mortal, while M. de Cassagnac was not touched. This memorable duel ought to have been described with the same minuteness and graphic power which our English sporting papers expend upon a prize-fight; and, indeed, as an active competition is now going on among these papers, it might be worth while for some one of them to endeavour to establish a series of reports of Parisian duels. Of all games of skill or chance there is none so exciting as that of which the stake is human life. If the witnesses of these encounters felt any difficulty in observing or remembering the details, they could easily invent what would do as well. It may savour of irreverence to say that we have sometimes wondered whether anybody really sees all that is represented as happening in horse-races, although the authorities on this subject never hint that there can be the smallest doubt as to the completeness or accuracy of their information. A description of this French duel written with anything like the same wealth either of observation or invention and of expression would be a novel and striking feature in English sporting literature. We observe that the very same papers in which we find the intelligence we have been discussing mention also that Viscount de la Poëze had fought two duels with gentlemen bearing English names, "on account of a supposed insult received at Mabilly"; so that it begins to appear that the handbooks for Englishmen in France ought to contain hints for the guidance of travellers in "difficulties," with a place in the advertising columns for the names and addresses of professors of the art of self-defence. It is quite possible for an Englishman to go to Mabilly, and an uncommon degree of discretion must be requisite to secure him from being supposed to have insulted somebody when he is there. It does not follow inevitably that an Englishman so circumstanced must fight a duel with swords, but it has followed in two instances. We should suppose that if such a publication as that of the *Queen's Messenger* had appeared in Paris, there must have been at least one duel arising out of every number of it; and if, under these difficult circumstances, its publication had not endured beyond a very few weeks, the most severe moralist will admit that there is something to be said for duelling. If it were not now rather late in the season for such an enterprise, we should recommend the preparation of a sixpenny handbook of this art for the use of English visitors to Paris. It really seems as if that city was returning to the ideas and practices of the time when a celebrated duellist borrowed money, and insisted upon challenging the lender because he asked for a receipt. The lender was an Englishman, who knew nothing of the sword and very little of the pistol. He insisted, as was his right, as the party challenged, on the choice of weapons, and chose pistols, but he was persuaded or bullied into allowing to the challenger the first fire. The survivor of thirty-three duels fired, and grazed the Englishman's cheek. Then the novice fired, and shot his opponent dead. In another case which occurred about the same time, an insult had been given which compelled a challenge, and the challenger could use neither small sword nor pistol, so he proposed the sabre. The party challenged, after some demur, agreed that the weapon should be fixed by lot, and the sabre was thus selected. A skilful fencer ought to have great advantage with any kind of sword, but, strange to say, in this instance the party who had never had instruction in the use of any weapon nearly got the better of an accomplished master of the foil. The officers of our army who were stationed in France after 1815 were often compelled to challenge Frenchmen for intentional insults, and then the Frenchmen, having choice of weapons, chose the small sword, and many English lives were sacrificed in this way. Some active and resolute men escaped by using their weapons in defiance of all rules of art. But the French duellists made considerable progress in the task which they had undertaken of avenging Waterloo on individuals. It may appear strange that our military authorities should have allowed these duels to take place, but in those days nobody dreamed of interfering with the dictates of the so-called law of honour. If Englishmen consider themselves under obligation to fight with Frenchmen in France, they had better prepare themselves so as to be able to fight on equal terms. Mr. Russell, in his duel with the Viscount de la Poëze, was so fortunate as neither to get killed himself nor to kill his adversary. But other Englishmen who try the same game may be less lucky at it.

THE TRUE STORY OF INDIAN RAILWAYS.

THE history of guaranteed railways in India has now for the first time been fairly discussed in both Houses of Parliament, and the result has been so unqualified and unanimous an approval of the arguments employed by the Secretary of State for his intended course of policy that it might seem superfluous to defend further the abandonment of the guarantee system, were it not that many writers in the press lag as far behind the

state-
ledge-
they
of t
an a
furd,
to th
reflec
the p
appro
bury,
to be
struc
fallac
tions
produ
yet w
const
Reser
creat
indire
the n
ing e
the p
his o
over
schen
of his
matte
news
ject.
welfa
shortl
hither
adopt
appro
WI
grand
lowed
much
alway
an un
that v
Our I
dantly
of wh
fiat w
that a
seen a
from
which
irresis
in the
notice
explai
At
guar
collec
per co
means
waste
Lond
receip
detail
placed
often
to jus
select
like t
tion o
they
functi
and cl
failur
ful sp
mate,
Europ
so wit
found
probit
was l
sudden
the ey
upon
means
they c
count
worki
receiv
the w
do you
a cert
rently
"Wh
hearte
depart

statesmen and legislators who have spoken in special knowledge of the subject as in breadth of view. Thus, although they see that the line of defence adopted by the Chairman of the best of the Indian Companies is confined mainly to an apology for what concerns his own line, and that Mr. Crawford, in offering this apology, does not pretend to take exception to the new policy of the Government except in so far as it reflects directly upon the old system, and although they find the proposed course of the Duke of Argyll receiving the direct approval of men as variously constituted as Lords Halifax, Salisbury, Lawrence, and Lyveden, yet the critics we speak of are hardly to be convinced, by any weight of human authority, that the construction of works by the State can be a pardonable experiment. The fallacy, once so universally accepted, that under no possible conditions whatever can the direct intervention of the Government produce good practical results for the welfare of the citizen, is not yet wholly exploded in the mind of the true Briton. It stands constantly in the way of any useful organization of a Volunteer Reserve. Acting through metropolitan vestries, it contrives first to create paupers, and then to starve them. It but recently had the indirect effect of enhancing exorbitantly, at a monstrous loss to the nation, the selling value of our Telegraph Companies. Belonging especially to the Manchester school of doctrines, it influences the present Minister of Trade to heap contumely on the Reports of his own Inspectors, and to leave Railway Directors triumphant over law. It has of late threatened to stultify Lord Palmerston's scheme of national defence by refusing to complete the last quarter of his design. And although finally abandoned by legislators in this matter of the Indian railways, it still crops up undiscouraged in newspaper articles written under particular ignorance of the subject. Least such fallacies should mislead any one who has the welfare of our Hindoo fellow-subjects at heart, we purpose very shortly to recount the manner in which these works have been hitherto executed, and to explain how the reform now about to be adopted has forced itself upon the attention, and finally won the approval, of every living statesman connected with Indian affairs.

When the Dalhousie scheme of constructing at all costs certain grand trunk lines was once determined upon, the next steps followed as a matter of course. Ten years since the delusion was much more universal than at present, that private enterprise would always appear exactly at the required spot, and that to throw open an undertaking to "the general talent of the country" was all that was needed for accomplishing it with speed and cheapness. Our Indian administrators, as the despatches of that date abundantly prove, were under the full influence of this dominant idea, of which hard experience has long since disabused them. The fiat went forth, accordingly, to do all the work by Companies, and that system of guarantee began, the end of which we have just seen announced, but which in its short life was destined to pass from its first phase into one very different, as the simple faith which gave it full play at the outset became transformed by the irresistible logic of facts into severe and observant distrustfulness on the part of the Government. The change has been little noticed in this country, and we shall therefore endeavour to explain its cause in very plain words.

At first nothing could be simpler than the proceedings of a guaranteed Railway Company. All that was necessary was to collect your money in England, spend it in India, and draw five per cent. interest upon it. How it was spent there was little means of the shareholders knowing, and no check was placed upon waste except the very indirect one created by the hopes of the London Board that the expenditure might hereafter fructify into receipts higher than the percentage paid by the Government. The details were remitted to the hands of a local manager or agent, placed to watch the chief engineer. The latter might be—indeed, often was—a man of high integrity and mark, raised by merit to just prominence in his profession. The agent, however, was selected by chance or private favour; and although his post, like that of the chief engineer, was made worth the consideration of a first-class man, it was from the first impossible that they alone could check efficiently the conduct of the local functionaries, and more especially of the contractor's sub-agents and clerks, who were for the most part selected from among the failures of the profession at home, supplemented often by doubtful specimens of the semi-educated loafer—ex-officer, ex-ship's mate, or ex-merchant's clerk—who clings to the skirts of European civilization in the East. For, as with the Companies, so with the contractors who worked for them, although it was found absolutely necessary to employ at least one person of supposed probity and sagacity, yet the filling up of all minor appointments was left to chance or second-hand jobbery. Hence India was suddenly overrun with a swarm of officials little distinguishable in the eyes of the natives from those of the Government, but bent upon enriching themselves as soon as possible in their exile, by means much more at hand than savings from the paltry salaries they drew. Dispersed far from observation, made their own accountants, paymasters, and overseers, and employing gangs of workmen or petty contractors of a subject race accustomed to receive the decisions of Englishmen without murmur or question, the worst vices of their nation came palpably to the surface. "How do you manage here on your hundred rupees a month?" asked a certain officer of a sub-contractor whom he found living apparently in rather more luxury than the collector of the district. "Why, bless you, I couldn't live at all," responded the open-hearted Briton, little knowing that the querist belonged to the department then being formed to control such doings as his, "if

it wasn't for that ten-foot rod of mine; these niggers are so deuced sharp." And he showed the rod in question, with which he had been measuring the work of the "niggers," and which was in reality, though marked as ten feet, eleven feet in length, so that he paid on all his measurements just ten per cent. less than he received from his superiors. And if honesty was more abundant as the scale of private officials was ascended, yet against absolute waste, so long as the works went on, there was no check whatever; nor any, it need hardly be said, against that extravagance of engineering design which some of our Companies at home have felt so bitterly.

This state of things could not continue long. About six years since, the Government of India, having abolished the effete old Military Board (which before the Mutiny represented roughly the extinct Board of Ordnance in the Queen's service), and brought all its own public works into strict and regular account, turned its attention to the railways. Happily the necessity which the latter were under of obtaining certificates of their expenditure for the guaranteed interest, gave the requisite means of insisting on the establishment of a proper system of checks. At first the local agents, backed partly by their London Boards, declined or delayed to come under Government supervision. In one instance a manager openly refused, upon the simple ground that it was absolutely impossible to obtain or produce any vouchers at all for such a constant scattered expenditure as his. Happily the Government were firm and their powers were sufficient. A regular branch of the Public Works Department was instituted for the control of the railways; its duties were carried on with zeal; and not a rupee is now laid out by any of the Companies' agents without being brought duly under audit. Moreover, a thorough system of inspection has been established, by which the efficiency of the line and rolling stock, the cleanliness and order of the stations, and the decent conduct of the minor officials, are periodically brought under notice by Government officers. The petty tyranny with which European station-masters and guards had been wont to treat the "niggers" who used their lines was absolutely checked, and that efficient and economical working of the lines was secured for which even Mr. Crawford's London Board would otherwise have sighed in vain. If, as that gentleman observed, the working expenses of the East Indian Railway are actually five per cent. less than those of the London and North-Western, the credit is due, not so much to any special virtues on the part of its local managers, as to the wholesome supervision which has banished jobbery and extravagance.

Whilst we would give all credit to the Indian Government for accomplishing this change, it is just to remark that there has been arrived at, by this means, what is at best but a vicious, because a completely dual, system of administration. One set of officials carry on the works, whilst another check their procedure down to the minutest item. As to the London Boards, they have sunk to the position of mere collectors of capital for Indian expenditure, for which capital the Government is paying a higher rate of interest than if it were obtained by direct loan. These truths, which were first published to the world last year by Major Chesney in his work on *Indian Policy*, have now been made patent to, and are universally accepted by, the Legislature; and the new policy indicated by the Duke of Argyll is the natural sequence. One thing only remains to be done in this matter. More boldness and ability are absolutely required to be shown in administering the Indian revenues. It is to be hoped that some one may arise more able than the late Finance Minister to deal with the essential problem of providing interest for loans out of current income, and so maintain the credit of which high official authorities have recently made public boast. Sir R. Temple's Budget appears to create as little confidence in India as in the most suspicious of our home contemporaries. Surely it is not hoping too much to expect better results from a revenue so wonderfully buoyant as that of the Empire of India has of late years been found.

THE MOORS AND THE GAME-LAWS.

THE Twelfth of August has come round again, and sportsmen, in the fresh exhilaration of the season's sport and the change to a life of action, are probably living very much in the present and thinking as little as may be of the future. We should be loth to evoke gloomy forebodings to dash their pleasures, but we suspect that at the worst we shall only give shape to phantoms that must have troubled the more thoughtful of them. The pockets of many owners of shootings must already have throbbled to the fact that their rights of property may become the sport of Radical legislation. Pending the threatened agitation on the Scotch Game-laws, cautious sportsmen are slow to trammel themselves in long leases. That something will be done is clear, and it is hard to say how much. If the game-owning and game-killing interests stolidly oppose themselves to the compromises which the more far-sighted of their number would accept, the course of legislation may repeat the old story of the Sibylline books, and the terms forced on them finally may amount to a general proscription of the game, and a consequent confiscation of the shooting rents. It is unfortunate perhaps that, bestowing a general appellation on the edible *feræ nature* of our islands, our Legislature should have insisted on subjecting all without distinction to the operation of a nearly identical code of laws. Hitherto this has acted to the injury of low country tenants, now it seems likely to react most severely on highland landlords. It is perhaps only a corollary of

a time-honoured abuse, that the suggested amendments should take a range as uniform and universal as the laws they propose to correct. The absurdities which this involves are patent. In his habits of life, what can the grouse, the member of an aboriginal Celtic family seated from time immemorial in the wilds of Braemar or Blair Athol, have in common with foreign pheasants, who have been settled within memory of man, perhaps this very season, in the coverts of the Lothians? The one lives as he may on berries that would ripen to waste, and on the tender heather shoots. He pecks at the property of no created being, except possibly in his autumn razzia on the outlying "stooks" on the skirts of his native heath. The other flourishes at free quarters in the midst of the farmers' wheat, indulging in repasts free and frequent as those of the ladies in his proprietor's household. Except in the name, what family tie subsists between the hare of the hills, who burrows like a rabbit among the blocks and boulders that strew their summits, and who would know nothing of the use of a turnip were he to find one, and his lowland congener who shares the pheasants' home and feasts, who nibbles at a stalk of wheat here and crushes down another there, damaging five times as much grain as he consumes? In the one case there can be no question about the cost at which the game maintains itself, although difficult and intricate questions may arise as to the adjustment of the burden between landlord and tenant. In the other any damage done by the game is infrequent, and absolutely inappreciable compared with the profits direct and indirect, moral and material, which they yield. It is impossible to arrange a measure that shall apply the same provisions equitably to a range of circumstances so widely different.

We should have little apprehension of a speedy and satisfactory settlement of the question if it were left to those most nearly interested in it, and were they to approach it from their opposing points of view in a temperate frame of mind. Mr. Grey of Dilton—and few men can boast an experience more extensive than his, and it lay in a wild border country—gave it as his opinion that all tenants would gladly support a fair stock of game for their landlords' amusement. As for the occupants of highland sheep-farms, they have generally no cause of complaint at all, nor do they make any. Proprietors beyond the highland line could generally show an excellent case for being exempted from the laws made for settled and cultivated districts, and for being suffered to deal with their wilds and wastes as they pleased. The danger is that the body of tenants who have substantial grounds of complaint may be chafed into blind and inconsiderate action by an attempt to put them off with illusory remedies. Aided by those who hold change and improvement to be necessarily synonymous, and by others who are always glad to retrench on the enjoyments of their social superiors or have a fling at what they insist on regarding as a distinct class, they may carry a measure which may be needlessly sweeping and quite irreparable. Even as a bare question of pounds, shillings, and pence—a way of looking at the matter as unfair as it is narrow—none of the animals that go to supply our markets can be reared at a cost so low as highland game; we refer of course to their actual keep, not to the factitious expenses of fostering them, which men are always ready to incur for their own sakes. As a rule, the physical characteristics of the country, its nature and its soil, draw a sharp line everywhere between the heather and the crops. The animals who harbour in the former rarely make raids on the latter. There are none, or next to none, of those destructive rabbits; the lowland hares stick to the cultivation, the highland ones take refuge far away from it in the highest and wildest ground. Red deer may stray occasionally on to the wretched oat-fields that come struggling up to the borders of their forests, but their instincts and their nature effectually warn them off the inhabited districts. A pack of grouse may descend of an evening on the sheaves in harvest, but nothing is easier than to scare away plunderers so wild and shy. Of course patches of grain lying out among the moors are so many defiance of nature and temptations to Providence, and, as the old proverb said of the county of Moray, "all things will take their prey" there in spite of the best-organized service of night patrols by dogs and boys. But there the owner sows with his eyes open, and, as he is aware, in the face of difficulties almost insuperable. Moreover, since the days of evictions and voluntary exodus, he is almost invariably a keeper or a shepherd, and his farming is as much of an extraneous speculation as the gardening of the tenant of a semi-detached cottage in the suburbs of London who might take to growing melons behind his house for Covent Garden.

If we once decide to tamper with the rights of property in game, and practically to abolish prosecution for trespass in these highland wastes, we fear we must bid a long farewell to sport and all the poetry of our *fauna*. We must throw on the owners the onus of seeing that uses permitted by law are not stretched to abuse, and the machinery they must necessarily keep up if they wish to secure their property is placed out of the reach of most of them by its cost. On a low country manor, a man proposing to shoot hares could only poach the other game at the imminent risk of detection and punishment; and any change of the law in their favour would probably make all respectable tenants amateur guardians of their landlords' rights. In the highlands the landlord has no such assistance to look to, and it would be asking too much of human nature to expect a man whose tastes led him to take advantage of his new privileges to refrain from improving on them, infringing the law, and varying his bag. The increasing prices which diminishing grouse would fetch in the markets, coupled with the greater facilities of killing them, would be irresistible temptations to a poor man, and in effect you would

offer a high premium for dishonesty and the extirpation of game. Scotland would gradually become an Arcadia, with the higher types of animal life extinguished, and its human denizens would retrace their steps towards their pristine state of relative purity only when they had made law obsolete by dint of systematically breaking it. The temptation of proscribing game as the plaything of a vicious aristocracy, and a delicacy consecrated by its cost to the pampered palates of the wealthy, might unite in a common action popular agitators, amateur censors of the morals of those better off than themselves, red-hot adversaries of all monopolies, and theoretical political economists. But there are other sights and scenes which nature brings within the reach of all, which must inevitably be sacrificed in their turn, and which most people would be sorry to miss. We could fancy even Mr. Beales, in his more romantic moods, glancing approvingly at the swoop and poise of the eagle, or the stern Bradlaugh yielding to a passing sympathy with the harsh, coarse croak of the raven, as he whetted his beak previously to preying off some silly sheep who had come to an untimely end and fallen into evil hands. Mr. Tristram and Mr. Newton may give up their laudable efforts to preserve for us our noble birds of prey, when the *sicarii* of London naturalists may on flimsy pretext have the free run of the highlands. Wild nature has set her indelible seal on great part of our country, and we may as well make the most of the luxuries she forces on us. We go to no small expense to keep up our collections of imprisoned animals in town, and the number of visitors they have is evidence of their popularity. Why should we neglect or sacrifice the common precautions that preserve the cheap and magnificent natural zoological parks of Scotland? We cannot reclaim them if we would, and their inmates, wild and tame, live in happy harmony. Unlucky nations like the Dutch, who have not an inch of land unsceptible of reclamation, must take things as they find them, fulfil an unpoetical destiny, and act as becomes a practical people living in a highly improvable country. We cannot imitate them if we would, and it seems the insanity of folly to throw away what advantages we have in a vain attempt to lower ourselves to their unhappy level.

It is a common delusion that all our senators are sportsmen, and that our High Court of Parliament adjourns in a body to the highlands. Like most popular fallacies, this one has its residuum of truth. There are quite enough of our public men who are also sportsmen to make it worth the national while to preserve for them a playground where they can brace mind and muscles after a six months' simmering in the tainted air of St. Stephen's. Clear brains brought to great questions in the beginning of the year may save the country large expenditure of honour, blood, and treasure. There is no school like that of the deer-stalker for developing fertility of resource, presence of mind, precision of thought, promptitude of action, patience, perseverance, self-control, and prudent reserve. It teaches one to know the difference between trick and strategy. We shudder to forecast the horoscope of the nation were Westminster abandoned to flaccid *doctrinaires*, trained in their libraries upon theories and crotchets, men who seek their change of scene in turning over Parliamentary papers, and plod their foreign tours through the pages of books, blue, red, green, and yellow. Men who identify respectability and virtue with frock coats and chimney-pot hats, who set their faces against wasted moments, damp feet, uncultivated society, and irregular meals, must logically vindicate their utilitarian principles by voting against game and sport and everything of the sort. But we trust that members of the House who are of a different opinion will think the freedom of the moors worth not merely a vote or even a speech, but a little grave reflection, and some display of generous conciliation towards the tenants whose natural friends they are. Now at least is the time when an appeal is likely to come home to them with most force. The twelfth brings with it one of the pleasures that most slowly pall on age, and which sportsmen would continue to look forward to even were they spared to cope with Methuselah. There may be more excitement in the rush of the first salmon you hook for the season, or in emerging after a rough and anxious stalk to find the stag's horns just where they were, and within point-blank range of your rifle. But the morning of the twelfth, with its crowd of old associations, its flutter of awakening anticipations, the intoxicating breeze from the hill, and the invigorating scent from the heather, brings feelings that give you the measure of the joys of grouse-shooting; joys which we should be loth to see escape us because supineness allows them to be legislated on by ignorant caprice and misdirected zeal.

THE SCIENCE AND ART DEPARTMENT.

THE carefully concocted Reports which periodically reach us from South Kensington have always conveyed an impression that the whole is too good for one half to be true. It is difficult for even that sublime "department" which has decorated science with art, and has petrified art into mechanical science, to sustain the superlative degree over sixteen consecutive Reports of three hundred pages each. This game of brag must have broken down long ago had not Parliament paid "the salaries and expenses" of the performers in the grand national play handsomely. The vote this Session was close upon a quarter of a million of money; in other words, "the Department of Science and Art" costs each year a sum which is just about equal to the total purchase-money of all the pictures in the National Gallery, Trafalgar Square, from its first foundation, considerably more than a quarter

of a century ago. It can then scarcely be wondered at that the public look with critical eye on the proceedings of "my lords" of South Kensington, and the strategy of their king. Yet, as art is fine and science useful, the world has been willing to believe that the union of the two into one Department could be little less than a new power in creation. The idea certainly sounds imposing, but the practical results, though considerable, have not as yet proved quite so astounding as was anticipated. In fact, the effects for good upon the country at large it is not always easy to find out.

We see from this sixteenth Report that Schools of Art continue on the steady increase; they have now reached 101, and the students who during the year have received "instruction in drawing, painting, modelling, or designing for manufactures," number 18,479. We do not give implicit credence to all the high figures which run through this blue-book; the fallacy of figures is proverbial. Were 365 boys to receive within the twelvemonths one day's instruction in art apiece, they would be set down just as if these 365 pupils had worked the whole year; though, as to art results, if indeed there could be results, they would collectively but represent an equivalent to one diligent student. The returns thus forced up, though intended to tell to the advantage of the system, sometimes incline the other way. For the greater the total number of art pupils is made to appear, the more the marvel grows that art knowledge among the people should remain so small, and the stronger the objection that the mode of instruction must be mistaken. Yet we are willing to make much allowance; we know that there are few things more disheartening to masters and local committees than the fitful attendance of scholars, the fragmentary snatches of study permitted by parents to pupils who, with a little perseverance, might attain to a knowledge and skill which would possibly raise the art manufactures of the whole district wherein the school is planted. Gentlemen, indeed, who in provincial towns kindly take the labour and responsibility of these schools, have many difficulties to encounter, partly from the indifference of the people for whose benefit national art education is provided, and partly from the inefficiency of the masters whom the Government trusts on the community. South Kensington is apt to snub local committees; it seems to have a contempt for the good folks who in a small, honest way do their best to promote the art education of the people; in short it has itself acquired but one art to perfection, that of making things unpleasant all round. The Department is not popular with its own masters; and the masters, swelling with an importance which might well befit Ministers of State, chafe the bit and break the harness till they sometimes succeed in setting the President, Secretary, and Committee of the school at defiance. These are some of the pleasing perplexities which beset the diffusion of art among the people. It is a pity that etiquette and gracious manners cannot be added to the accomplishments of the Department at South Kensington.

Still these 101 schools, notwithstanding an occasional revolt or breakdown, do manage to work for the general good of the nation. It may sometimes be difficult to trace the practical effect of their labours upon art and manufactures; on the other hand, it is not hard to conjecture what might have been the position of England in international competition, had these schools not existed. Education is too often like bread cast upon the waters, or as good seed thrown among thorny places. Yet in time somehow the harvest does come to the hands of the labourers. Of late years we have striven to sow art broadcast over the face of the country, and though the soil is far from fertile the seed has taken root; but we still wait for the fruits. Already, however, there is apparent above the surface the growth of a finer taste and the diffusion of a sounder knowledge. A belief in art is now planted pretty widely in society. And if purchasers can be taught to love beauty, producers will in the end learn to consult their own interests by making their goods beautiful also. But the examiners appointed by the Department are not over sanguine or well satisfied. Thus, in the Report on "Art Instruction" by "Mr. H. A. Bowler, Official Inspector for Art," we read the following discouraging judgment:—"The total number of school works, drawings, paintings, and models sent up for examination from schools of art and night classes was 51,232. The body of examiners appointed to examine these works observe that the increase in quantity is not accompanied by a proportional increase in excellence, and that many students submit a large number of elementary works executed in a loose and hasty manner, rather than with that careful and earnest completion which alone tends to safe progress." The uncompromising honesty of some of these Reports augurs well. Thus in that on "the National Competition," signed by D. MacLise, R.A., J. C. Horsley, R.A., R. Westmacott, R.A., F. Leighton, R.A., M. Digby Wyatt, R. Redgrave, R.A., and H. A. Bowler, Official Inspector, we find the following outspoken sentence:—"We observe with regret that the analysis of flowers and leaves, with a view to develop, through a close study of their construction and geometrical forms, their infinite suggestiveness, their inexhaustible applicability to decorative design, has been lamentably neglected. The vital importance of this branch of study, through which alone the springs of invention can be fed, should be constantly held before the student."

The Art Library in the Kensington Museum must be admitted to be a boon to the student; the number of volumes and pamphlets exceeds twenty-five thousand; the drawings and prints amount to more than five thousand, and the photographs exceed seven thousand. We are assured on official authority that "the value of the library, as containing the most accessible collection of art books in the metropolis, and the importance of its contents, in-

creasing year by year, are gradually being understood and appreciated by students." Yet "the most accessible collection" is not necessarily the most complete. A reader in the British Museum may, it is true, have to wait half an hour, yet he is almost infallibly sure to get what he wants; but a reader goes to Kensington sometimes only to find that a work essential to his purpose is not on the shelves. Thus it happened not long ago that a student went to Kensington to consult a well-known book, *Michael Angelo considered as a Philosophic Poet*. But the work was there simply unknown; the Department does not profess to keep philosophic poets on the premises; a carpenter's rule, a pan of paste, and a pair of scissors would have been more in its line. Thus students who happen to want anything rather out of the common have to forsake this "accessible collection" for the inaccessible Library of the British Museum. One fault of the South Kensington Library indeed is that it is too "accessible"; it is accessible to boys escaped from school who come to pursue their studies in the pages of the *Illustrated London News*, and to girls who, when the Female School of Art breaks up, adjourn to the Museum and amuse a leisure hour between the Library and the Refreshment-room. The authorities have for years bemoaned the lack of space. Space, size, numbers, are indispensable to the Brompton style of art; but we venture to say that, if only those were admitted into the Library who are pursuing studies of a nature for which the country can be reasonably called upon to provide, every one would find a comfortable seat. We do not wish to ignore the advantages and facilities offered, of which to our knowledge not a few true art students avail themselves thankfully. We do but desire to point out how what is in the main good already may be rendered still better. For instance, we would say that silence might with advantage be enforced in the Library more rigorously; it not unfrequently happens that a couple of pupils come from the school to chat over the same book together. Seldom or never is this seen in the reading-room of the British Museum. Then, again, the authorities might with benefit be more prompt in obtaining the publications of the year, more especially when the presence of the works has been publicly announced. We know, for instance, that disappointment was felt last winter that no complete collection of Mr. Parker's photographs from antiquities in Rome was ready for reference; and, judging from past experience, we could not be sure of finding them in order now, even though the Librarian takes credit in his Report for the presence of 1,050 of these photographs, and though Mr. Parker himself must have believed the series complete when a few days ago he wrote from Paris, "My series of photographs may also be seen at the South Kensington Museum by those who have not the opportunity of going to Paris, although not quite to the same advantage, as they are mounted in books, and not arranged upon the walls of a hall." That "the Champs Elysées" should thus gain an "advantage" over South Kensington is certainly ill in accordance with the uncommonly keen tactics of Mr. Cole. Before we quit the Library—which we willingly admit we never do quit without regret, so great are the advantages it offers to art students—we would say a word on the periodical and the newspaper department. It is no slight benefit to have ready access to all, or at least to most, of the art serials published, not in England only, but on the Continent. And for this rare privilege the authorities deserve thanks. But as to the newspaper department there is evidently a mystery which, if better understood, might perhaps become entertaining. Government functionaries are known to enjoy a leisure which they not unnaturally dedicate in part to the reading of papers. Regular subscribers to the Library do not share this privilege, though the news sheets, when the novelty has a little evaporated, finally obtain a permanent place in the Educational Department. We speak with a little delicacy, because we know that our own columns find favour with the authorities, and at one time this journal was to be seen regularly among the literary arrivals on Saturdays. But lately we are sorry to say that students in the Library are not always allowed to profit by our too superlative laudations of the Department. Can it be that the Secretary reserves these advantages to himself when quietly seated by his own fireside? Altogether it may not be unreasonable that some small secret service-money should go annually towards sharpening the wits even of so brilliant a Department as that of "Science and Art."

This aggressive "Department" shows astounding activity; by persistent assaults it would take the world by storm; but yet to it may be accorded the rare merit of carrying the principles it propounds into actual practice. We incline to set high value upon what has been done in the Museum and in the schools towards bringing into unison of action fine art with art manufacture, the artist with the art workman. In the middle ages it is well known that the powers of creation and of execution, the head which designed and the hand which carried out the conception, were seldom or never severed as in the present day. And not without reason has the low estate of our national art been ascribed to the want of concert between the artist and the artisan. We are glad then to see that at Kensington a move has been made in the right direction by employing students to execute mosaics and paint ceramic ware for the ornament of the new courts in the Museum. We are also happy to learn that "the trained students of the schools have been successfully employed in the architectural decoration" "of the Wedgwood Memorial at Burslem." These works, it appears, have mostly been carried out under the direction of the artists who furnished the original designs. It has long been cause for regret that our national industries have been severed from the best talent of the country, that good ideas

have seldom been placed at the command of our manufacturers; whereas in Italy the drawings of Raffaele were transferred to plates, and even in England, not many years ago, the designs of our own Flaxman were used in the decoration of ceramic plaques and silver vases. It would now seem that several of our leading artists have been induced to give that aid which the greatest painters and sculptors of old did not deem beneath their professional dignity. Thus for the decoration of the new Museum Mr. Watts has promised, or actually executed, a figure of Titian, Mr. Calderon of Correggio, Mr. Holman Hunt of Bezalier, &c.; we learn, too, that Mr. Poynter is engaged on a mosaic for the apse of the new Lecture Theatre. We think, indeed, that scarcely sufficient credit has been given to the Department for the initiative it has taken in mosaics. Thus, from a recent debate in the House of Commons, it would be inferred that to Salvati we owe all that has been or can be done. But every one who has observed the works in the new courts of the Museum must know that in England our manufacturers have been emulating, not without success, the ancient processes. Thus Messrs. Harland and Fisher have completed in "English glass mosaic" the figure of Luca della Robbia, while Messrs. Minton have executed in "earthenware mosaic" a panel and two lunettes for the outside of the Lecture Theatre. In according to these and other operations their due, we do not wish to convey the idea that the bold experiments made at South Kensington can be accepted as absolute successes; they scarcely, indeed, bear to be tried by strict historic or æsthetic standards. The historic styles chosen are somewhat corrupt, and hence the products are often mongrel. The general effect gained is decidedly "Brummagem," or, to use what will probably become a synonym, "Brompton"; for the Department, by kindly promoting art, has created a style exclusively its own. Its boast may be that thus at last the world realizes the long-looked-for style of the nineteenth century. The Department certainly becomes very conspicuously on a level with the age, in the refreshment rooms and in the regions of the lavatories. The young ladies who sell buns, the waiters who serve claret and ginger-beer, and the cooks who grill beefsteaks as sustaining lunches for the professors of science and art, must—if we can believe all that is said in this sixteenth Report of the elevating influence of painted glass and ceramic ware—be indeed raised to a fine state of mental culture.

South Kensington confesses to weakness even in the strength of its appeal for popularity. It is not content to cultivate science and art for their own sakes; it determines at any cost, whether of good taste or sober reason, to catch the wondering crowd. And its special reward is that in no other Museum in the world is attracted together such an unwashed multitude. Nowhere else can be found so many nursery-maids; here babies in arms are brought before the biggest Michael Angelo in the place to have their cries appeased. Women and children out for holiday flock, and especially in bad weather, to visit the war trophies from Abyssinia, and other objects of equal art merit, which, because they can be seen for nothing, have an advantage over the biggest giantess at the Egyptian Hall, or the last murderer at Madame Tussaud's Exhibition. The secret of the management seems to be to secure some irresistible attraction for each recurrent season, so that the printed Report may be able to make the announcement that "the number of visitors to the South Kensington Museum during the past year has been 881,076, showing the large increase of 36.4 per cent. on the attendance of 1867." It may perhaps be objected by some that the not unamiable desire to pander to all tastes robs science of her dignity and art of her beauty. Works are chosen for exhibition because they are so big and strange that people of the dullest comprehension cannot but open their eyes. The well-known "Biba" from the Vatican would not suffice for this end without the pair of horses; so of course the nation had to find purchase-money and standing-room for two of the most worthless animals ever created by nature or art. Again, science might prove too heavy to float the returns up to a maximum unless in some way made sensational; so, accordingly, in the Food Museum good taste is outraged by the display of "pig's blood" and "black puddings." We feel, however, that criticism cannot touch this ever-growing triumph of science and art, for it is a common proverb that nothing succeeds like success. The Department, if not celebrated for its modesty, has been long famed for its omniscience, and the mighty works achieved it takes care to proclaim with the sound of a trumpet. Thus criticism of a quiet tone is out of place; when, indeed, criticism may be wanted, the Secretary becomes his own critic. Thus if architects should be troubled with any doubt concerning the new Museum let them consult this Sixteenth Report, which states that the principal quadrangle "fully justifies, we think, the high opinion which we have already expressed of its architectural and artistic merits." We bow in silent submission. The art merits of the Museum are placed beyond question; a Report published by order of Parliament and printed at the cost of the nation must be accepted as unanswerable.

MIDSUMMER RACING.

THE decline of Goodwood must be attributed to other causes than the enforced or timely retirement of many of the most prominent supporters of the Turf. The failure, indeed, of the rich sweepstakes is no doubt owing to the absence of owners who at one time possessed the command of sufficient supplies of ready

money. This class of races is everywhere falling into desuetude, and at Goodwood we are not likely to find an exception to the rule. The Hamilton and Donnington Stakes at Stockbridge, the amount of subscription to each of which was one thousand pounds, have become extinct after a precarious existence of only two years, and are advantageously replaced, to suit the financial exigencies of the times, by sweepstakes of five pounds each, with fifty added. The Black Duck Stakes at York still remain, a solitary example of magnificence in putting down the money, but, unfortunately, they usually end in a walk over. Even such minor affairs as the hundred pound sweepstakes so common at Newmarket exist in little more than the name, as may be seen by reference to the returns of the last Craven Meeting, when, out of six races of this class, three were walks over, and the remaining three attracted the splendid number of two runners for each. It is not, therefore, particularly wonderful that at Goodwood similar races met with similarly moderate success, that there were only three runners out of nineteen entries for the Gratwicke Stakes, two out of twenty-two for the Ham Stakes, two for the Zetland Stakes, three for the Annesley Stakes, and so on. What is more surprising is that in the matter of handicaps, and ordinary two and three-year-old races, Goodwood is year by year steadily going down. There is no dearth of horses, good, bad, and indifferent—for the most part indifferent—nor of owners. Why then should we see the principal race of the meeting, the Goodwood Stakes, reduced to the level of the Liverpool July Cup, the three-year-olds represented by no better animal than the roguish Ryshworth, and the Goodwood Derby—what a Derby! worth just 135*l.*—walked over for by so moderate an animal as Chatelherault? The time of year, no doubt, has something to do with these meagre results. The crack three-year-olds are enjoying their well-deserved rest between Ascot and Doncaster, and are getting into preparation for the latter meeting. Handicap horses are in reserve for the great autumn handicaps at Newmarket, which afford such boundless opportunities for speculation. Even two-year-olds are in reserve for the Middle Park Plate, though, thanks to the niggardliness of the Jockey Club in reducing the amount of Mr. Blenkiron's bounty by one half, they may think it worth their while another year to pick up other prizes. There is a lull in the racing atmosphere between Ascot in June and York in August, which can only be disturbed by some powerful influence. It is hardly necessary to say that, in the present aspect of Turf affairs, the only influence likely to be effective is the greatest liberality in the matter of added money. Now this is the one thing wanting at Goodwood. Racing men are invited to come from all parts of the country and run their horses for their own money, and racing men find that this is a most expensive luxury. The park is very beautiful, the view is superb, and the ladies' dresses are gorgeous beyond description; but the modern owner of race-horses would gladly dispense with the park, the view, and the ladies likewise, if he could get in exchange four times the present amount of added money during the week. Years ago Lord George Bentinck and his coadjutor, the then Duke of Richmond, owning an immense string of horses, and entering them freely in all the races of the meeting, sufficed in themselves to make Goodwood a success. But there are no Lord George Bentincks now; and the present Duke dislikes horse-racing, and would probably abolish the meeting altogether were it not for the considerable profit that he has hitherto derived from it. But if that profit is to be maintained, the programme must be remodelled in the future on a much more liberal basis, or not only will Goodwood, as a race meeting, sink into insignificance, but it will cease to be to its owner what it has hitherto been called—the best farm on the estate. As far as we could see, the only novelties at present introduced to suit the requirements of the times are that the beauties of Cremorne are paraded on the once select lawn, and jostle freely against the beauties of Belgravia. There was a pretty contest of opinions as to which quarter of London turned out the best dresses; and, on the whole, the balance was in favour of Cremorne. An itinerant musician also was in attendance to sing the popular and somewhat vulgar songs of the day, and appeared to be much appreciated, and arrangements are probably contemplated for having a Punch-and-Judy show on the lawn next year.

We have said that the principal handicap of the meeting has become degraded almost to the level of the Liverpool July Cup. The Goodwood Stakes, indeed, have become a byword. Of twenty acceptors, or thereabouts, ten are sure to be scratched before the day, and of the remaining ten not more than two try in the race itself. This was about the history of the race this year. There were twenty-seven acceptances, and there were ten runners. A favourite plan in some stables is to accept with two or more horses, to give out that they are nearly equal at the weights, to drive them backwards and forwards in the market to the intense bewilderment of the public, and finally to depend on the one which seemed most hopelessly knocked out. In other cases there is a distressing liability to sudden lameness, almost on the eve of a great race. Just before the Chester Cup there were weepings and wailings because Knight of the Garter had suddenly fallen lame. Everybody believed the report, yet the horse arrived in due course at Chester, perfectly sound and perfectly well, and won the prize. Just so with Robespierre and the Goodwood Stakes. He too fell lame a few days before the race, and he too recovered with such marvellous rapidity that on the important day, though he did not win, he was in the best of health, condition, and spirits. It may be said that if the Goodwood Stakes are a failure, at any

rate the Stewards' Cup and the Chesterfield Cup are successes, and attract very large fields. The race for the Stewards' Cup, it is the fashion to say, is one of the prettiest sights of the year, as the thirty horses come in sight at the top of the hill. It is a pretty sight, certainly; and especially pretty to the owner who, year after year, may happen to have got his horse in at 15 or 20 lbs. under his merits, and who sees, after the first two hundred yards, that the race is over. The race may be pretty enough to look at, but almost every year it illustrates handicapping reduced to an absurdity. The Chesterfield Cup is, to our thinking, the redeeming point of the week, for both the course and the distance are adapted to heavy weights, and good old horses have one of the few chances afforded to them of distinguishing themselves in a large field under heavy imposts. Broomielaw, Mouley, Ostreger, and The Palmer, have all in recent years carried 9 st. or thereabouts well to the front in this race; but Vespasian's easy victory this year with 10 st. 4 lb. quite eclipses all previous performances. At the beginning of the week he had met Blue Gown for their deciding contest, and had been beaten after a splendid race by a head, and something to spare; so that his remarkable victory in the Chesterfield showed that Sir Joseph Hawley's horse must have returned to his very best form, which, however, he lost again as suddenly the next week at Brighton.

We have stated that the three-year-olds were represented at Goodwood by nothing better than Ryshworth; but what shall we say of the four-year-old racing? Oh the stayers of the Turf! Oh the improvement in the breed of horses! St. Ronan and Blueskin ran over a three-miles-and-a-half course—St. Ronan, a confirmed roarer, and Blueskin, a poor, tired, used-up drudge, who will not even move now unless his owner or trainer comes behind him with a thick stick, and frightens him into a shambling gallop. During the course of the afternoon this precious pair managed to travel over those weary miles, but it took them nearly half an hour to do it. Even this farce, however, was surpassed by another performed over the same course by the same wretched Blueskin and Formosa. This so-called race was run in just forty minutes. There the pair stood, and looked at each other, and the distinguished foreigners who had come to see the prowess of English thoroughbreds must have been highly edified. After such burlesques in handicapping and in long-distance racing, and such trivial contests in the three-year-old races, it would have been hard indeed to have left Goodwood without gaining some little information about the two-year-old form of the year. There were six two-year-old races during the week, and Sunshine, Kingcraft, and Gamos each won the race in which he or she was engaged, and sustained the reputations already gained, though nothing more can be said than that until the three met together. All three won their engagements in racing-like style, Kingcraft having the easiest task, inasmuch as he had only to beat Sunlight, who has turned a rogue. Baron Rothschild's affection for the King Toms was rewarded by the strong weight-carrying Restitution winning both the Goodwood and the Brighton Cup. The defeat of Brigantine in the former race was a surprise, for she was believed to be perfectly well, yet she never got within hail of Blueskin and Restitution, who went away with the lead and kept it to the end. But that Restitution should beat Morna at Brighton was no surprise to us, for we have never seen Morna yet run like a stayer. What really took one's breath away at Brighton—where, by the way, there was plenty of money to run for, and the sport was as brisk and as successful as could be expected in such wretched weather—was to see Suffolk cut down Blue Gown at 7 lbs. in a common canter, after Blue Gown's victory over Vespasian the week before. Yet this was but a return, long deferred, it is true, to Suffolk's best form. Even on public running, Suffolk once beat The Earl, and The Earl once beat Blue Gown, and now, after many defeats, collateral running has been confirmed by Suffolk beating Blue Gown; and thus the whirligig of time brings on his revenges. At Lewes the weather was better, and the racing quite as good as at Brighton; and after his prominent running at Goodwood and Brighton, the Lewes Handicap was considered a certainty for Robespierre; but he was just beaten, and therefore his journey to Sussex has been fruitless, in addition to which he will probably be remembered in future by handicappers—and not to his advantage.

The second week of the Sussex fortnight was a decided improvement on the first. There was a sufficiency of fair racing, without the pretence and show of Goodwood. Indeed, the Brighton and Lewes meetings are now so well supported and so fairly established that they can well stand on their own account; and it would be better that the Goodwood meeting should be abolished than that its past glories should be still further dimmed by any more exhibitions of the feebleness and decay of its present condition.

REVIEWS.

JEVONS'S SUBSTITUTION OF SIMILARS.

MR. STANLEY JEVONS publishes a tract on Logic under the discouraging feeling that the public is little inclined to receive any abstract speculation with favour. Logic, he complains,

* *The Substitution of Similars the True Principle of Reasoning; derived from a Modification of Aristotle's Dictum.* By W. Stanley Jevons, M.A. Lond.; Professor of Logic in Owen's College, Manchester. London: Macmillan & Co. 1869.

"is under the ban of metaphysics." There is no society for the promotion of Logic, no journal to record its progress. We are living under the influence of the reaction against the former exclusive pre-eminence of logical studies, a reaction which was commenced by Bacon. Had Bacon lived in the present age, when the pendulum of public opinion has swung round to the opposite extreme, Bacon, Mr. Jevons thinks, would have preached a doctrine the reverse of that which is connected with his name, and would have laboured to inculcate the importance of cultivating the root of the tree of knowledge as well as the branches, the root being logical method.

Even if these complaints were well founded, they seem to us to be undignified on the part of a scientific man of such recognised eminence as Professor Jevons. Scientific topics of so highly abstract and abstruse a character as that which he handles must, in every age, be limited to a very small circle of connoisseurs, simply because of the great reach of previous training which is required to appreciate them. De Morgan's *Formal Logic*, Boole's *Laws of Thought*, Professor Jevons's own *Pure Logic*, are no doubt read but by few persons. But why? Not because few persons care for metaphysics or for logical subjects as such, but because few persons have sufficient metaphysical or logical acquirement to understand books which deal with the most abstruse portions of those branches of knowledge. Books of elementary logic and metaphysics, which treat those subjects in a popular form, and never go beyond the limits to which the average understanding, not specially trained, can follow, command, even in this age, whose indifference is so heavily complained of, a very large circle of readers. Mr. Mill's *Logic*, though an expensive book, has a very large circulation. And it would be easy to name half a dozen smaller manuals of logic or of philosophy which are universally read by, or known to, every person of liberal education. What the public cannot understand, that the public will not read. And we really think that the public, so far from being blameworthy for such a line of conduct, exercise a sound common sense in so laying out their time. The fate of being read but by few awaits, not the logician or metaphysician as such, but every author who pushes his investigations into the abstract principles of his science, whatever it may be. For a scientific inquirer to complain that his public diminishes as he mounts upward, is to quarrel with the eternal nature of things.

That no society has been formed for the prosecution of logical research is again due to other reasons than to the "indifference" to which Professor Jevons ascribes it. The chief reason is surely the very narrow field of inquiry, and the small number of problems open to investigation, i.e., as distinct from discussion. We do not deny that logic has made progress, and even that new ideas have been imported into the science. Professor Jevons names with just encomium Bentham, De Morgan, Hamilton, and Boole, and we may add his own name to the list. But, after all, logic, as a field of investigation, is wide enough to tempt an occasional intellect to devote its time in that direction, but not wide enough to support a society with monthly papers, and annual publications of "discoveries." Such discoveries, or real extensions of theory, must be very rare, and scarcely of a nature to be promoted by associations for the purpose.

Such a discovery it is the object of Professor Jevons's little essay to announce and explain. The nature of his discovery is indicated in the title of his volume, *The Substitution of Similars*. The exact exposition of the new theory certainly requires the employment of mathematical symbols. But it is not altogether impossible to convey a general idea of the nature of the principle without them.

As a speculative science, logic is the theory of reasoning; and its problem is, What takes place in the mind when we draw an inference? How do we advance from a knowledge which we possess to another, and new, knowledge? This question had been elaborately discussed by the great thinkers, and two leading theories of evidence had been the result. Owing to circumstances not necessary to be dwelt upon, one of these theories—that, namely, which issued from the ideal school of Plato and Aristotle—obtained a long and undisputed prevalence in the West. According to this theory there are two processes by which the mind can advance from one truth to another truth. These processes are the converse of each other. For all objects in nature are either forms or individuals. And the intellect can pass either from forms to individuals (deductive inference), or from individuals to forms (inductive inference). The analysis of the former process is syllogism. But the world is so constructed that the forms or types to which all the infinity of individual objects are reducible are not independent and co-ordinate, but relative and subordinate. Individuals are infinite, but types are definite, in number. Forms constitute a series or scale descending from One highest type down to the individual. Each member of the series contains its subaltern, and is itself contained by its superior form. It is in virtue of this hierarchical condition of things that inference is possible. Inference deductive is the passage of the mind from a superior ideal form to one contained under it. The law of legitimate passage from a superior typical form to another included under it is self-evident. It is the celebrated "*Dictum de omni et nullo*." Whatever is known of a superior typical form may be inferred of the inferior or included form.

This theory of reasoning, it is evident, postulated two principles—1. A conception of the universe as a vast classified system analogous to the arrangement of animals, &c., in genera and species. 2. The principle that language corresponded exactly

to the objective arrangement of things. As then, by the progress of knowledge, these two principles—the conception of a classified universe, and the notion of a perfect adaptation of language to external nature—were gradually undermined, it became evident that a new theory of proof was required. This theory of proof is that which modern logic has been, since the time of Bacon, employed in elaborating. The form in which it is popularized in this country has been given it by the well-known work of Mr. Mill. According to this theory there is no real distinction between inductive and deductive inference. All our reasoning is from individuals to individuals. We argue from instance to instance by the similarity observed between the instances. A general term is merely a shorthand mark denoting so many instances. Inference is not aided, but retarded, by the interposition of a general term. The use of general terms consists in their being records of experience. It follows that the syllogism, which professed to be the ultimate analysis of the deductive process, is itself resolved into an antecedent inductive process.

This is the position of modern logical theory. This position Professor Stanley Jevons accepts. We now come to the point where he conceives himself to deviate from the received doctrine and claims to be the discoverer of a new principle. He says that modern logicians in general, and Mr. Mill in particular, while rejecting the Aristotelian account of deductive inference, and substituting an account of inference which resolves it into a comparison of particular with particular, continue to refer to the "dictum de omni," &c., as the *rationale* of the process. But the "dictum de omni" postulated a universal classification. When we say that "Whatever may be predicated of a term may be predicated of all that is contained under that term," we imply that predication is inclusion in a class. The retention of the "dictum" is the old patch in the new garment. It is no longer applicable, and to repeat it is only to breed confusion, and perpetuate inconsistency in logical teaching. To do away with this lamentable disconnection of parts in what should be one harmonious whole, Mr. Stanley Jevons proposes to modify the axiom of Aristotle in such a way as to be applicable to the modern theory. In place of the expressions "inclusion" or "subsumption" as accounts of the import of proposition, he proposes "substitution of similars." The new phrase is really only an abbreviated form of the account of inference as we find it expounded in Mill's *Logic* and the handbooks drawn from that source. Mr. Jevons does not here claim any merit of originality. But he does advance a claim to greater consistency, and to purging our logical theory of a rag of mediævalism, the incongruity of which with our other tenets has at last become patent. He attaches an importance to his own rebellion against Aristotle, "who has had his due in the obedience of more than twenty centuries."

We are far from anxious to detract from the originality of Mr. Jevons's views. He seems to us to unite the power of independent thought with freedom from paradox in a way which is not common. But so far there is nothing in his proposals which would entitle him to assume the attitude of inventor or innovator in his science. He wishes to expel the "dictum de omni" from logical teaching. But where is it found? Not in any of our accredited handbooks; not in Mill's *Logic*. Mr. Mill, indeed, states the dictum, but is careful to add "that it appears suited to a system of metaphysics once generally received, but which for the last two centuries has been considered as finally abandoned." It is true it is found in the manuals of Whately and of Aldrich. But those manuals, though justly recommended to young students on account of certain special merits, are well known to contain other errors and inconsistencies besides this—errors which are always pointed out to the learner by any competent teacher.

Again, Professor Jevons refers to "some period in the obscurity of the middle ages" when an attempt was made to invent a new canon of syllogism in place of Aristotle's dictum. This new canon is the axiom, "If two terms agree with one and the same third, they agree with each other"; along with its negative complement. It would be easy to show that the relation of these axioms to the syllogistic process, and their convertibility with the "dictum," was a matter entirely familiar to Aristotle. And as there is not a recent manual of logic in which these axioms do not figure as the canons, or ground, of inference, it is evident that, so far as the principle is concerned, Mr. Jevons's "substitution of similars" can have no pretensions to novelty.

It is, it may be supposed, in the results obtained by the application of the principle of "substitution of similars," where that application is combined with another principle—namely, "the quantification of the predicate"—that Professor Jevons considers his claim to discovery to lie. Dr. Boole, taking up Sir W. Hamilton's favourite doctrine of the quantification of the predicate, had sufficiently shown that proposition might be regarded as an equation of subject and predicate. From this it followed that inference is "substitution." Having, by limiting the predicate, obtained an exact equivalent for the subject, we may, as in algebra, substitute the limited predicate in every true proposition into which the subject could enter. By this means not only all the deductions of the ancient logic, but many more, can be arrived at. Logic resembles a calculus in which there are only two numbers, 0 and 1. If this be the true theory of reasoning, then for Aristotle's dictum "de omni" we must substitute the axiom, "Whatever is known of a term may be stated of its equivalent"; or, in other words, "Whatever is true of a thing is true of its like."

Looking to the general character of the analytic of knowledge,

and of the knowing faculties, which our didactic logic-books contain, it cannot be doubted that the axiom proposed by Professor Jevons is more consistent with that analytic than Aristotle's dictum which he abrogates. The only criticism we shall offer on the suggested formula is this—the dictum has to be abandoned, as the canon of syllogism, because it assumed a universal system of classification which cannot exist. In other words, the dictum presupposed all induction to have been at some time complete, and its results to have been embodied in language. Since we have made the great step in logical theory of analysing deduction into induction, and discovering that all reasoning is from individual to individual, the canon of inference undoubtedly requires enlargement. No wider ground of transition in thought can possibly be alleged than "likeness." If no two things were like each other, inference would be impossible. But, for this very reason, to assert that we infer upon a ground of "resemblance" is really to say nothing. The whole problem of logic consists in ascertaining a criterion of the quantity of resemblance which shall justify inference. The old theory did this by the assumption that all things were arranged as in a cabinet by genera and species. The "likeness" between individuals of the same species was so complete that they were said to have no difference but a numerical one. This was an overstraining of the actual uniformity of nature, which had to be receded from upon a more extensive view of nature. But to be content to say that we infer upon the ground of observed resemblance is as much too loose as the old dictum was too narrow. A very little pressure in a certain direction would make the new axiom resolve itself into the doctrine of Heraclitus, that nothing is in the same state for two successive moments; a doctrine which destroyed the principle of excluded middle. That syllogism as a form of thought stands in some relation to an objective system of law must be assumed in every theory of logic. To say no more than that what we may affirm of a thing we may affirm of all things that are "like" it, is to advance no way at all towards ascertaining in what this relation consists. It does no more for the theory than is done when we are told in our books of logic that reasoning is rendered possible by the existence of uniform laws of nature. The word "like" has the same vagueness as the word "law," and serves a similar purpose—that of seeming to explain, while committing the theorist to nothing.

We now take our leave of Mr. Jevons's little tract, which, though containing only eighty pages, will be found to be suggestive and stimulating—the work of an ingenious, yet not paradoxical, mind.

TAINÉ ON DUTCH AND FLEMISH ART.*

M. TAINÉ is so very readable that few people will complain of it. A reviewer's duty to state what those principles really are. Writings upon art are not generally very easy to read, and writings upon particular works of art which the reader has never seen are always dry unless the critic makes word-pictures of his own in their place, having a special interest independent of the work referred to. M. Taine has felt this, and, as he possesses that very valuable attribute of an author, a clear understanding of how things look to the reader, he has invented a simple plan by which writers on art may avoid the subject of art altogether. His theory is that, since art is a product of humanity generally (and not merely of this or that individual), the proper way to understand the art of a country at a particular time is to study the condition of the people of that country generally at that particular time. It is clear that such a theory as this offers the most delightful latitude to a brilliant and ingenious author; he has only to read up the necessary materials, fill a notebook with facts about the artist's contemporaries, and then launch out into a splendid dissertation on social subjects, taking care to refer occasionally to the fine arts when it can be done in an effective and striking manner, but gracefully steering clear of everything that resembles technicality. We were all greatly charmed with M. Taine's admirable discovery when he first made it. Art-critics especially felt that he was a man of surpassing ingenuity in their craft. Here had they been studying art for years and years, and boring the public with comparisons between this artist and that, and composing long treatises which nobody would read, and giving advice which no artist would follow, when this clever Frenchman simply observes:—"This is not the proper way to get about art-criticism, gentlemen; the proper way is to talk about history and geography, and climate and manners, but especially climate and manners." And he set the example forthwith, and talked about climate and manners so fluently and well that we were all quite pleased with this new sort of art-criticism. And, of all the clever professors of the great art how not to do it, M. Taine was recognised as one of the very cleverest.

Unfortunately, however, the discoverers of new methods cannot hope to renew the enthusiasm which attended their first announcement, unless the application of the method reserves, as it were, new surprises for the looker-on, and especially unless the discoverer of the method is the sole possessor of the art of applying it. For instance, the idea of sticking a postage-stamp to a letter was, in its origin, pleasing by its ingenuity, and those amongst us who are old enough to remember the sensation they experienced on applying their first postage-stamp may still recall a feeling

* *Philosophie de l'Art dans les Pays Bas.* Par H. Taine. Paris: Baillière.

that has long since died away. The application of M. Taine's theory is not quite so easy as that of postage-stamps, because it requires some knowledge of geography and of the general history of mankind; but, given that knowledge, the rest may be done for himself by any intelligent person. Still, as in the sticking of postage-stamps there are differences of grace and charm—as some people affix them lightly, and others perform that act with demonstrations of mental decision and corporeal force—so in the application of M. Taine's theory there must be differences of art and style, and it is doubtful whether anybody else could apply it with that air of mastery which distinguishes the illustrious inventor. There really is not, in the course of this little volume, one single idea which from our previous knowledge of the author's method and predilections we should have been unable to foretell; and yet the ideas are so nicely put, and so well ordered, that we have read every line with sustained interest in the work as a piece of literary art. It is with such literature as this as it is with good painting. The idea of a dog is familiar to all of us, but if Landseer paints a dog we like to look at it nevertheless.

And yet perhaps it might be suggested that, notwithstanding M. Taine's culture—which is considerable, and which, as literary capital, he has always made the most of—he still on many points retains the ideas of the vulgar Frenchman. In one of his books there was a long disquisition on the English climate at Dover, the incomparably superior French climate having just been left behind at Calais, and our philosopher proved himself to be in that condition of highly imaginative prejudice which is characteristic of vulgar Frenchmen. The distinguishing mark of this kind of vulgarity is that it does not recognise varieties and gradations, but instead of the delicate truths of nature gives us hard lines and trenchant colours, like the work of an uneducated painter. The fact about that question of climate is that there is a gradation of climate from Marseilles to Aberdeen, and that Dover and Calais differ as much as any other two places twenty miles apart—about as much, for example, as Vincennes and Versailles. And so it is with M. Taine about the way Englishmen eat. Here, for instance, in this little book about Dutch and Flemish art, is a passage about our English appetites. The vulgar Frenchman has an idea that Englishmen are all enormous eaters, and as M. Taine is essentially a vulgar Frenchman, of course he shares it. Any Englishman who on his travels may have witnessed the exploits of a set of French bagmen at their *table d'hôte* will feel flattered that his appetite should be considered yet more vigorous than theirs. The fact is that, like many very vulgar notions, this French belief in the immensity of our English appetites is due to the non-correction of an ocular impression by the mental process of reflection. A Frenchman sees a large joint on an Englishman's table, and three large slices on his plate; he sees also a huge cheese; the ocular impression is, therefore, one of quantity. In France, on the other hand, where a dinner is an interminable succession of small platefuls, little is seen at once, and the ocular impression is one of temperance. The middle-class Englishman in a chop-house puts half his dinner on his plate at once; the middle-class Frenchman at his *table d'hôte* sees about one-sixteenth of his. Vulgar Englishmen share the same illusion. An American passed through London on his way to Paris. "You'll not stop there long, sir," said an Englishman, "you'll find nothing to eat." The Saxon feels pined if he cannot behold at least twenty times as much food as he can possibly eat, but his gluttony is rather of the eyes than of the belly. About drinking, M. Taine is quite right in saying that intemperance is the national defect of the Germanic races, but we have the note of vulgarity in his assertion that it is not thought at all dishonourable in England for a gentleman (un homme bien élevé) if he quits the table partially drunk, and that from time to time he gets drunk altogether. This is grossly untrue of the present generation, and the note of vulgarity here is that of being behind the age. The most astounding instance we ever met of this kind of vulgarity is M. Toussenel, who, in a book lately reprinted, asserts that England is entirely governed by Norman families—Peel, Disraeli, Gladstone, Bright, &c., being, we suppose, examples of this. The assertion was not purely a falsehood; it was only a truth seven hundred years out of date. So in M. Taine's assertion that it is not thought disgraceful in an English gentleman to get drunk, we have not a vigorous new-born lie, but a poor old superannuated truth. It was true once; it is not true now. We are surprised that an intelligent man like M. Taine should lag behind the age in this way. We are clearly aware that in all countries the vulgar notions about other countries are usually, so far as they have any foundation in truth at all, at least a generation behind the facts; but nevertheless men of culture ought not to repeat them.

Pursuing the question of drinking habits, M. Taine says that at Amsterdam there are numbers of drinking-shops; yet is not a *café* a drinking-shop? The chief consumption in a French *café* is not that of coffee; beer is most drunk there, and after beer pure spirits, and *liqueurs* in which there is a very large proportion of spirits. The number of *cafés* in Paris is at least as striking to the stranger as the number of gin-palaces in London. We prefer the *café* certainly as an institution, because it is in point of fact a club, everybody's club, where none are blackballed; but it is a great illusion to suppose that *cafés* are not just as convenient drinking-places as any others. The most intemperate Englishman or Dutchman feels at no loss in Paris as to the means of procuring with sufficient frequency the stimulants which habit has rendered necessary to him. And are not there, as well as *cafés*, the innumerable *buvettes* of the *marchands de vin*?

M. Taine's remarks about the comparative slowness of the Germanic races are good, but modern habits, especially the habit of railway travelling, have sharpened us a good deal. An English railway-station, or a street in the City, are not places where we seem particularly slow, and these influences, combined with those of keener intellectual competition, have made us more rapid, and at the same time of course more nervous, than we used to be. The contrast is more marked in the peasantry, where the characteristics of race have not yet been modified. The writer of this paper well remembers the effect produced upon him, after long residence in a country place in Burgundy, by the peasantry of Kent. It seemed to be useless to attempt to talk with them, since in reply to any observation they merely opened their mouths wide and stared. Few French peasants can read, but they have sufficient natural quickness to keep up a conversation. In every rank of life there are Englishmen who require a few seconds before they can receive an idea, whereas the Southern races have an instantaneous way of hitting your thought or missing it, usually before it is half expressed. Our manners appear to them to be wanting in intelligence and vivacity, their manners seem to us to be wanting in dignity and repose:—

Il reste à montrer dans leurs dehors un dernier trait qui choque particulièrement les méridionaux, je veux dire la lenteur et la lourdeur de leurs impressions et de leurs mouvements. Il semble, quand on leur parle, qu'ils ne comprennent pas de prime abord, ou que leur machine expressive a besoin de temps pour se mettre en branle; on voit un concierge de musée, un domestique de place rester béant une minute avant de répondre. Aux *cafés*, dans les wagons, le flegme et l'immobilité des traits sont frappants; ils n'éprouvent pas comme nous le besoin de se remuer, de causer; ils peuvent rester fixés pendant des heures entières en tête-à-tête avec leur pensée ou leur pipe. En soirée, à Amsterdam, des dames parées comme des chasses, immobiles dans leur fauteuil, semblaient des statues. En Belgique, en Allemagne, en Angleterre, les figures des paysans nous semblent inanimées, éteintes ou engourdies. . . . Bref, dans cette race l'animal humain est plus tardif et plus grossier que dans l'autre; on est tenté de le juger inférieur si on le compare à l'Italien, au Français du midi, si sobres, si prompts d'esprit, qui, naturellement, savent parler, causer, miner leur pensée, avoir du goût, atteindre à l'élégance, et qui sans effort, comme les provençaux du XII^e siècle et les Florentins du XIV^e, se trouvent cultivés, civilisés, achevés du premier coup.

The few pages which follow are amongst the best in the volume. The author shows that this rapidity in the Southern races is by no means an unmixed advantage, and that the Germanic people have derived immense advantages from their heaviness and slowness. In these pages M. Taine really writes like a man of culture, above the narrow prejudices of his nation:—

Il ne faut pas s'en tenir à cette première vue; elle ne donne qu'une fausse des choses; il y en a une autre qui l'accompagne comme le côté de la lumière accompagne le côté de l'ombre. Cette finesse et cette précocité naturelles aux peuples latins ont plusieurs suites mauvaises: elles leur donnent le besoin des sensations agréables; ils sont exigeants en fait de bonheur; il leur faut des plaisirs nombreux, variés, forts ou fins, l'amusement de la conversation, les douceurs de la politesse, les satisfactions de la vanité, les sensualités de l'amour, les jouissances de la nouveauté et de l'imprévu, les symétries harmonieuses des formes et des phrases; ils deviennent aisément rhétoriciens, dilettantes, épicuriens, voluptueux, libertins, galants et mondains. En effet, c'est par ces vices que leur civilisation se corrompt ou finit; vous les trouverez au déclin de l'ancienne Grèce et de l'ancienne Rome, dans la Provence du XII^e siècle, dans l'Italie du XVI^e, dans l'Espagne du XVII^e, dans la France du XVIII^e. Leur tempérament plus vite affiné les porte plus vite au raffinement. Ils veulent savourer des sensations exquis; ils ne peuvent se contenter de sensations ternes. . . . Pour réussir dans la vie, il faut savoir patienter, s'ennuyer, défaire et refaire, recommencer et continuer sans que le flot de la colère ou l'élan de l'imagination viennent arrêter ou détourner l'effort quotidien. En somme, si l'on compare leurs facultés au train courant du monde, on le trouve trop mécanique, trop rude et trop monotone pour elles, et on les trouve trop vives, trop délicates et trop brillantes pour lui. Toujours, au bout de quelques siècles, ce désaccord se marque dans leur civilisation; ils demandent trop aux choses, et, par manque de conduite, ils n'atteignent pas même ce que les choses pourraient leur fournir.

Maintenant, supprimez ces dons heureux et, par contre-coup, ces inclinations fâcheuses, imaginez sur ce corps lent et lourd du Germain, une tête bien organisée, une intelligence complète, et suivez les conséquences. Ayant des impressions moins vives, l'homme ainsi bâti sera plus serein et plus réfléchi. Comme il a un besoin moindre de sensations agréables, il pourra, sans s'ennuyer, faire des choses ennuyeuses. Ses sens étant plus rudes, il préférera le fond à la forme et la vérité intime au décor extérieur. Comme il est moins prompt, il est moins sujet à l'impatience et aux éclats déraisonnables; il a l'esprit de suite, il peut persister dans des entreprises dont l'issue est à longue échéance. Bref, chez lui, l'intelligence est plus souveraine, parce que les tentations du dehors sont moindres et que les explosions du dedans sont rares; la raison gouverne mieux quand au dedans il y a moins de révoltes et quand au dehors il y a moins d'assauts.

There are plenty of capital observations on the industry and energy of the Dutch, not at all original, but well arranged and well expressed. The passages about Flemish splendour and extravagance in the sixteenth century are more new, but are precisely on the model of similar passages on Italian life in the same author's little treatise on the philosophy of Italian art. Of the painters themselves little is said, a few names are mentioned cursorily, and there is a sketchy criticism, or rather *éloge*, of Rembrandt. Here is a passing allusion to English painting which may interest English readers:—

Quant aux Anglais, jusqu'au XVIII^e siècle, ils ne font guère qu'importer chez eux des tableaux et des peintres étrangers. En ce pays le tempérament est trop militant, la volonté trop roide, l'esprit trop utilitaire, l'homme trop endurci, trop entraîné et trop surmené, pour s'attarder et se délecter aux belles et fines nuances des contours et des couleurs. Leur peintre national, Hogarth, n'a fait que des caricatures morales. D'autres, comme Wilkie, se servent de leurs pinceaux pour rendre visibles des caractères et des sentiments; même dans le paysage, c'est l'âme qui le peignant; les choses corporelles ne sont pour eux qu'un indice et une suggestion. Cela est visible même dans leurs deux grands paysagistes, Constable et Turner, et dans leurs deux grands portraitistes Gainsborough et Reynolds. Aujourd'hui, enfin, leur coloris est d'une brutalité choquante, et leur dessin d'une minutie littérale.

The last sentence is true of many of our painters, but not of all of them, and it proves an ignorance of the latest developments of our art which is scarcely creditable to a professed critic. Indeed, here (as in the matter of the climate of Dover and the appetites of Englishmen) M. Taine does no more than repeat the general notions which are current in his own country.

HELPS'S PIZARRO.*

WE have already, in our notice of Mr. Helps's *Life of Columbus*, expressed our opinion on the general expediency of breaking up his well-known history into this series of biographies. In his preface to the present volume Mr. Helps pleads in reply that the history was written with a purely practical object, that of aiding in the abolition of slavery; and that the accomplishment of this object having rendered the work, as a whole, obsolete, he has thought well to "rescue from oblivion certain portions of it." But this is hardly an answer to the literary grounds on which our objection really rested; on the contrary, it is a yet stronger confirmation of them. The *Spanish Conquest in America* was in its form an ideal work, as distinguished from a mere narrative; men and events were treated simply as they bore on the origin of that great evil which time has at last swept away. The defect in the book, indeed—a defect which perhaps accounts for its present "oblivion," if we are to take its author's description as more than a metaphor—lay simply in the want of accentuation in its outlines which sprang from its philosophical character; it was difficult, as one read, to feel interest in exploits which its author told so calmly, or in men whose superiority seemed to depend on hidden forces which turned up in a sort of half-cynical haphazard. Of all books in the world it was the last out of which we should have dreamed of taking episodes or snipping biographies. Certainly we do not feel that the *Life of Pizarro* leads us to any reversal of our judgment. Considered as a piece of biography, it is an exceedingly bad one. We gain no such vivid knowledge of the man himself as Lord Macaulay or Mr. Carlyle would have given us in their very different ways; the narrative of his actions, clear and accurate as it is, is without life or swing. The figure of a coarse, rough soldier calls for a certain boldness and brutality in the etching of it. The contrast of such a figure, such a result of ages of Christendom and civilization, with the Peru of the Incas, has elements of a tragic irony in it which never flashes over the pages of Mr. Helps. The truth is, we feel throughout that the author is not really looking right at his subject; he seems to be standing just a little on one side as the story sweeps by, and noting the odder and less familiar lights and shadows of it. Take, for instance, this very remarkable bit on the part played by the horse in the winning of the New World:—

All that the fiercest beasts of the forest have done is absolutely inappreciable, when compared with the evil of which that good-natured animal, the horse, has been the efficient instrument, since he was first tamed to the use of man. Atahualpa afterwards mentioned that he had been told how the horses were unsaddled at night, which was another reason for his entertaining less fear of the Spaniards, and listening more to the mistaken notions of Maycabilica.

Saddled or not saddled, however, in the wars between the Spaniards and the Indians, the horse did not play a subordinate part; the horse made the essential difference between the armies; and if, in the great square of Madrid, there had been raised some huge emblem in stone to commemorate the Spanish Conquest of the New World, an equine, not an equestrian, figure would appropriately have crowned the work. The arms and the armour might have remained the same on both sides. The ineffectual clubs and darts and lances might still have been arrayed against the sharp Biscayan sword and deadly arquebuss; the cotton doublet of Cusco against the steel corset of Milan; but, without the horse, the victory would ultimately have been on the side of overpowering numbers. The Spaniards might have hewn into the Peruvian squadrons, making clear lanes of prostrate bodies. Those squadrons would have closed together again, and by mere weight would have compressed to death the little band of heroic Spaniards. In truth, had the horse been created in America, the conquest of the New World would not improbably have been reserved for that peculiar epoch of development in the European mind, when, as at present, mechanical power has in some degree superseded the horse; and it is a real superseding, for the new power is naturally measured by the units contained in it of the animal force which it represents and displaces.

Yet the story was one which in its very tameness and monotony deserved to be faced. The conquest of Peru was in fact a perfectly unromantic business, the joint-stock enterprise of a group of three cattle farmers—the schoolmaster Fernando de Luque, the active, impulsive adventurer Almagro, and the silent, reserved lieutenant Francisco Pizarro. A little pause in the business of discovery and conquest had sent these three gentlemen to honest business, and they were thriving wonderfully when they determined to invest their capital in the new speculation projected by the Governor of Panama. The matter was put on a thorough commercial footing; there was to be a threefold division of the profits; of the three partners, De Luque was to stop at home and look after the cattle farm, Pizarro was to start the new foreign establishment, Almagro was to play go-between and general manager of correspondence. The glory of the result, such as it was, fell to Pizarro. He was at the moment of his enterprise a man past middle-age, of some fifty-five years indeed, but then, as Mr. Helps puts it finely, "the disappointed are ever young—at least they are as anxious to undertake new things as the most hopeful among the young." Moreover, mere solid soldier as he was, he was haunted by a fixed idea of the discovery of new lands, of golden regions, in the Southern seas; and this fixed idea

he clung to and worked out with the steady application of a man of business. The voyage to Peru is the great venture of his life, and by far the most interesting part of his story, as Mr. Helps says truly enough; but there is no romance about it, none of the grand dreams of Columbus, none of Raleigh's chivalrous dreams of civilization and fame. When his comrades turn faint-hearted and retire from the concern, Pizarro gives his reasons for "staying in," in the sensible spirit of a cool-headed joint-stock director. And so the end is simply that when the business has turned out well and a good dividend had been struck, one feels that there is nothing more for Pizarro to do, and that there is a certain poetic propriety in his being knocked on the head in a vulgar soldier brawl with a water-jug. It is impossible to feel much excitement over the story of a man who upsets a great empire and exterminates a great people, with not a single idea in his mind beside that of setting up a melting-house and striking a capital balance-sheet. What excitement there is in the story springs simply out of its terrible cruelties.

There are latent powers of savagery about man which are too inconvenient to be allowed free scope in civilized society, but which we are really rather proud of, and are pleased to see exercised by Pizarros and their like on niggers and Peruvians. One of these Spanish gentlemen, for instance, gains time for retreat by mutilating one by one the women he had captured, and leaving them stretched across the path of his pursuers. Of another we read:—

A monk, who accompanied the expedition, upon his return to Spain, stated that he had seen with his own eyes, killed by the sword or thrown to savage dogs, in this expedition of Espinosa's, above forty thousand souls. This seems almost incredible, but let no one doubt it, or imagine that he can realize to his mind what such an expedition would be capable of, until he has fully pictured to himself what his own nature might become, if he formed one of such a band, toiling in a new fierce clime, enduring miseries unimagined by him before, gradually giving up all civilized ways, growing more and more indifferent to the destruction of life—the life of animals, of his adversaries, of his companions, even his own—retaining the adroitness and sagacity of man, and becoming fell, reckless, and rapacious, as the fiercest brute of the forest. Not more different is the sea, when, some midsummer morning, it comes with its crisp, delicate little waves, fondling up to your feet, like your own dog—and the same sea, when, storm-ridden, it thunders in against you with foam and fury like a wild beast; than is the smiling, prosperous, civilized man, restrained by a thousand invisible fetters, who has not known real hunger for years, from the same man, when he has starved and fought and bled, been alternately frozen and burned up, and when his life, in fact, has become one mad blinding contest with all around him.

In spite, however, of this peculiar charm, the tale of the Conquest, as a whole, is no doubt robbed of much of its natural attraction by the uncouth names and places with which one has to struggle. "The very words, Rome, Constantinople, London, Genoa, Venice, stir the blood and arrest the attention," as Mr. Helps pathetically pleads, "while it requires an effort of imagination to care about what may happen to Comogra, Dabaye, Poncha, or Pocosora." The interest, too, which carries us over the difficulty in such a case as that of Northern America—the interest of the great future which opens with the first sight of a group of huddled wigwams—is utterly absent in such a case as Peru. The most ardent of historical votaries is content to know nothing of the history of South American republics; even Lord Macaulay, though tradition tells of his rattling off the names of every archbishop from Augustine, would probably have declined to adventure on the list of Peruvian Presidents. What interest there is lies in the men themselves; not in their story—for nothing is more ignoble or monotonous than their gold-seeking and their quarrelling—but in the bold variety of character that removal from the pressure of the world at home seems always to give. There is all the Kentucky air, the tall-doing and tall-talking air, about such a man as Ojeda, for instance. One day he goes out Indian-hunting with a hundred comrades, and when the force left in the fleet, hearing things are going badly, come up to the rescue, they find him the only survivor, almost dead with hunger, the marks of three hundred poisoned arrows in his shield, but still sword in hand. At another time, a poisoned arrow having pierced his thigh, he orders two plates of iron, brought to a white heat, to be tied on to the wound. Even the surgeon shuddered, and had to be forced to his work by a threat of the gallows; but the remedy was effectual, though the leg was so horribly burnt that a pipe of vinegar had to be spent in moistening the numberless bandages. There is the ring of the far-West about the last story, and Ojeda was an utterly worthless scoundrel; but still there is a certain attractiveness about such brutal defiance of peril and pain as this. Vasco Nuñez is of course a man of a very different stamp, a man of genius in his way, and one feels that the discovery of the Pacific fell appropriately enough to him. No doubt the greatness of the find influences unconsciously our estimate of the finder, and there is some truth in the reflection of Mr. Helps:—

Every great and original action has a prospective greatness, not alone from the thoughts of the man who achieves it, but from the various aspects and high thoughts which the same action will continue to present and call up in the minds of others, to the end, it may be, of all time. And so a remarkable event may go on acquiring more and more significance. In this case, our knowledge that the Pacific, which Vasco Nuñez then beheld, occupies more than one-half of the earth's surface, is an element of thought, which in our minds lightens up, and gives an awe to this first gaze of his upon those mighty waters. To him the scene might not at that moment have suggested much more than it would have done to a mere conqueror; indeed, Peter Martyr likens Vasco Nuñez to Hannibal, showing Italy to his soldiers.

But the lights and shadows of Vasco's life are at any rate striking enough, from the moment when he rolls out of the cask into the story—a cask in which he had found concealment—

* *The Life of Pizarro*. By Arthur Helps. London: Bell & Daldy. 1869.

to the moment when, walking one evening—"an evening in the tropics, where nature is so large and gracious"—he sees the stars of his fate in the heaven, and laughs as he recalls the astrologer's prediction of his doom. As a study of character Pizarro lies far below these, below even that elderly *furor Domini* the Governor Pedrarias. Among the conquerors of the West he is simply, as Mr. Helps puts it, the highest type of the common soldier—patient, courageous, faithful after a fashion, without one high sentiment of chivalry or of pity. He represents the one pole of human thought and action, as Columbus represents the other. But in the larger history of the world he has a deeper significance. Just because of his purely unromantic, commercial, businesslike aspect, he reflects far more faithfully than Cortez or Columbus the new impulse which their discoveries gave to the world. When the Cacique of Canopa looked on the "brabbling among the Spaniards about the dividing of the gold," he saw the first results of a new social motive power suddenly added to the older powers of the world. The real dissolvent of the middle ages, the real secret of democratic equality, was found when at Cadiz and at Valladolid men were buzzing about the news of a marvellous river "where the natives fished for gold in nets." All Spain bent itself to fish in those waters. The wandering scholars, men like Erasmus and his friends, were doing much to break down the hard, rigid lines of the old social fabric of mediæval Europe. The ringing laugh of the Encomium of Folly marked the advent of a class and of a power which would jostle rudely against, and in the end overthrow, the powers and the classes of the world in which it found itself. But the result was to be long in coming; culture seemed at first only to add a new element of distinction among men rather than to provide a ground of human unity; moreover the actual acquisition of knowledge depended in so great a degree upon opportunities which wealth and station more easily afford that in some ways it was but a new weapon given to the hands that were already strong. The change in the system of warfare, again, efficient as it was to change the relation of the older *noblesse* to the Crown, left untouched the inequality between the different classes of society; nor did the revolution that passed over the religious aspect of the world modify its social aspect. Against such a religious modification, indeed, in the only form it ever assumed, that of the Apapists and the Levellers, Luther and Cromwell struck as vigorously as Leo or Laud. But what these failed to do—at any rate to do at once—the "fishing for gold" did. Men poor and without means, mere labourers' sons like Ojeda, ignoble as Pizarro, changed the face of a great continent, overturned thrones, gave new realms to the sceptre of their sovereigns. For a while the gold they poured into her treasury actually sustained the falling greatness of Spain, and moulded the fortunes of Christendom. But this was its least effect. Not to speak of the vast disarrangement of the existing distribution of wealth which resulted from it, or the enormous impulse given to trade and the commercial classes, a new spirit, the spirit of money-making, began from that moment to play its part in the affairs of men. No doubt there is much truth in Dr. Johnson's often cited remark that there were few occupations in which a man could find more real profit to himself in soul and body than in making money. But what we are now concerned with is its effect on society. With the exception of the great Venetian houses, no part of the mediæval *noblesse* had dabbled in trade. But with the discoveries of Cortez and Pizarro this barrier between classes was broken down. In England, above all, Elizabeth, Cecil, the greatest Ministers, the proudest barons of the realm, were glad to turn "venturers," and to fit out their little squadrons hand in hand with the trader and the merchant. The peculiar character of our own modern aristocracy, indeed, based as it is, not on antiquity or ability, but to a great degree on the sheer influence of wealth, is really to be traced back to the gold raids of Pizarro. It is noteworthy too that then, as now, all this social modification of the older Europe was due to America. Nothing would be a more curious subject for philosophical inquiry than to follow the steps of that stress—as Mr. Kinglake would say—which the course of American development has put on the older institutions of Europe. Such an inquiry, however, would lead us far from Pizarro. It is in the simple roughness, the want of distinction, the mere manhood of the man that we feel his real relation to the future of the New World, and through that to the future of the Old. He is the first of that long series of "men of the people," backwoodsmen, rail-splitters, which ends with President Lincoln—men without the culture and refinement of society, but with a natural force and shrewdness and self-reliance that culture could never give. It seems to be the special office of America to bring out the value of mere manhood in the rough in characters such as these, and to disabuse the older world of its excessive faith in the accidental advantages of position or training. Of such mere manhood her story affords many nobler, few more genuine, instances than that of the conqueror Pizarro.

ROGERS'S HISTORICAL GLEANINGS.*

HERE is another book of Lectures, bearing a well-known name, that of the late Professor of Political Economy at Oxford. There is much about Mr. Rogers, and much about his

present little book, to which we take kindly. Whether we agree with all his notions or not, we never have any doubt as to his saying what he means and meaning what he says. And though he is a committed and rather prominent member of a party, he has never let partisanship go so far as to forbid all independence of thought. Among such advanced Liberals as Mr. Rogers there are not many who would have chosen to set their names to an essay in the series called the "Church and the World." So again as to University Reform, Mr. Rogers, while advocating many changes which many people look on as extreme, has on other points stuck manfully to old-fashioned doctrines which must have won him the reputation of an old fog among a generation which has a new panacea every term. Mr. Rogers has in his time put forth a good many plain truths in language which, if not always grammatical, is at least very often forcible. He has often discharged the useful function of saying things which it is well to have said, but which most people shrink from saying. He has also worked hard at his own subject, and at particular points and periods of history which specially bear on his own subject. On these matters he speaks with authority. No one better knows than he the market value of a villain in the thirteenth century, or the exact social effects of the Black Death in the fourteenth. How far Mr. Rogers would be likely to succeed on the field of general history we are less certain, and the present little book does not settle the question either way. Of his four subjects, only the first two can be called historical at all. The third is not historical; it is hardly biographical; it deals with Adam Smith's subject rather than with Adam Smith himself. This is of course unavoidable; of Adam Smith, apart from Adam Smith's subject, there is not much to say. But then such a lecture, however good in itself, can hardly be called an "historical sketch." The lecture on Cobbett is on the whole the one of the four which pleases us most; but Cobbett is hardly an historical character in the same sense as Montagu and Walpole. And in dealing with Montagu and Walpole Mr. Rogers is at a disadvantage throughout. He can hardly utter a sentence about them which does not, directly or indirectly, remind us of something either in Macaulay's History or Macaulay's Essays.

"For the economical reasonings which are interspersed in these lectures" Mr. Rogers "makes no apology," and certainly no apology is needed. History is so wide a field that different inquirers must look at it from different points of view. All that is needed is that each class of inquirers should recognise, appreciate, and make use of, the labours of those who start from another point. Mr. Rogers says in his preface:—

In treating any historical topic it is necessary to acknowledge wars and dynastic combinations, but the best part of historical teaching does not, I think, consist in the more prominent events which have occupied the attention of those who lived among such facts, or who were their agents, but in expounding the moral and material progress of society, and thereupon such parts of history as are too customary to attract superficial attention. It is very rarely the case that persons are able to form a just estimate of the time in which they are living. It is certain that the only means of arriving at even an imperfect estimate is to be obtained by a survey of society from its economical aspect.

The only fault we find with this is a certain tendency—a tendency less in Mr. Rogers than in human nature—to claim for his own way of looking at the matter a place in front of the others, instead of putting up with a place alongside of the others. And though we believe that we know what is meant by "moral and material progress," yet we had to read two or three times over the clause about "such parts of history as are too customary to attract superficial attention," and we are still in the dark. Does Mr. Rogers mean that these parts of history attract no attention at all, or that they do attract attention, and that the attention which they attract is not superficial? But the paragraph which goes before in the preface is much more wonderful:—

I have not undergirded my pages with a single note; have not cited the host of authorities to whom I am indebted for my facts. There is, I think, a tiresome affectation in such a number of references, when the originals are open to the study of all. If I had to serve up a heap of strawberries on one dish, I see no reason why I should gravely present my guest with a heap of stalks on another dish.

If Mr. Rogers really thinks that his own writings are strawberries, and that the writings from which he gained his knowledge are stalks, perhaps he does well to say so openly. But few other men would say so, and we hope that few other men think so. Mr. Rogers should know that it is not out of "tiresome affectation," but out of sincere love of truth, that careful writers take so much pains in order that their readers should take no single statement on their mere *ipse dixit*, but that they should be able to judge of the grounds for every position which they are called on to accept. The originals, Mr. Rogers says, "are open to the study of all." In a certain sense this is in the main true, though in some cases it is not even physically true. Much is still locked up in manuscript; much is locked up in volumes so costly as to be beyond the reach of all save those who either live in a capital or a University or else can afford to collect large libraries of their own. Three of Mr. Rogers's lectures "were read at Newcastle-on-Tyne before the Philosophical Society, and at Rochdale before the Pioneers." The lecture on Walpole "was read to an audience in University College, London." The audience in University College, London, may perhaps profit by the British Museum, but how about Newcastle and Rochdale? Are Pertz and Bouquet and O'Connor open to the study of every Newcastle philosopher and every Rochdale "pioneer?" And supposing a pioneer or even a philosopher turned

* *Historical Gleanings. A Series of Sketches—Montagu, Walpole, Adam Smith, Cobbett.* By James E. Thorold Rogers. London: Macmillan & Co. 1869.

loose in the Bodleian or the British Museum, is he to have no counsellor, no guide, to tell him what does and what does not bear upon his immediate subject? If he is daring enough to wish to know the authority on which Mr. Rogers makes any particular statement, is he to turn over volume after volume, index after index, in the hope of lighting on something about Montagu or Walpole? In a small sketchy book like this, no one would look for the array of references which, in a history of any size, are simply a matter of honesty. But Mr. Rogers need not have gone out of his way to make a grotesque attack on those historians who strive to deal fairly with their readers.

We turn, for instance, to the sixth page of Mr. Rogers' Lectures. We there read:—

It is not easy to discover the extent to which the nation took part in the great civil war. But it is certain that the real combatants were few. Before the armies joined battle at Naseby, it is said that a party of country gentlemen crossed the field with their hounds in full cry. Charles wondered that any of his subjects could be neutral on that day. It was the neutrality of these men which restored the monarchy. Had the same impulses, the same passions which moved Roundhead and Cavalier moved every Englishman, the victory of the former would never have been followed by reaction.

Now for an anecdote like this, which, if true, certainly proves a great deal, we should like to have some better authority than "it is said." Where did Mr. Rogers find it? To go to the most obvious book, it is not in Clarendon; perhaps Clarendon was not likely to record it, if it did happen. But we have a notion of having seen, if not the story itself, at least something like it, somewhere or other. A line from Mr. Rogers at the bottom of the page would settle our difficulties; for though the original authorities are doubtless open to our study, yet human nature shrinks from turning over all that has been written about the civil war in order to find out such a point as this. Perhaps, after all, we are only thinking, perhaps Mr. Rogers was only thinking, of the words of Lord Macaulay about an earlier warfare, how within a week after the fight of Towton the yeoman was driving his plough and the squire was flying his hawks over the field of battle.

It is this constant tendency to remind us of Macaulay, and, by reminding, to suggest a comparison with Macaulay, which makes it hard to judge of Mr. Rogers's first two lectures, the two which are most strictly historical. He writes throughout in a good honest spirit, with a strong feeling of right and wrong, but when he comes to anything striking, anything which is meant to be striking or which ought to be striking, the fatal comparison at once comes in. It would be unkind to Mr. Rogers to quote his version of the chaplain marrying the waiting-maid. In one place Mr. Rogers grapples with Hallam, and we think unsuccessfully. Algernon Sidney, there is no doubt, took money from Louis the Fourteenth. Mr. Rogers quotes this as an instance of "the reaction of immorality during the age of Charles the Second." This reaction, he tells us, "was so complete that even men of otherwise stainless character were open to purchase." He then quotes the case of Sidney, and adds, "Mr. Hallam gives an odd justification of this relation between the French autocrat and the English republican. He claims a moral distinction between a bribe taken to betray our principles and a present taken in order to maintain them." Mr. Rogers has pretty nearly quoted Hallam's words, and he has quite fairly given Hallam's meaning. And surely Hallam's distinction is quite a just one. His whole remarks on the subject are weighty, and he is as far as may be from being an unreserved admirer of Sidney. Mr. Rogers looks at the matter under the influence of that modern feeling which sees disgrace in any acceptance of money at all. This is a much higher and a much safer feeling; but it would hardly have been understood in Sidney's age; it would hardly have been understood in any earlier age. The interests of Louis and the interests of Sidney and his party coincided, or seemed to coincide. Very few men of Sidney's age saw any disgrace in taking money in such a case, either as a means of helping those common interests or as a reward for helping them. No doubt such a state of feeling was very dangerous. A man who took money, secretly and irregularly, for doing what he thought right might easily be tempted to take money for doing what he thought wrong. There is no reason to think that Sidney ever passed this barrier, though, according to modern ideas, he came awkwardly near to it. But the practice was in no way peculiar to Sidney, nor was it even part of the reaction of immorality during the age of Charles the Second. The same sort of thing had gone on for centuries. Both English and Swiss statesmen freely took the money of Louis the Eleventh. Some no doubt were traitors who sold the honour and interest of their country, but others were honest men, who thought that the interest of their country and the interest of the French King were the same.

But if Mr. Rogers is untucky when we cannot help comparing him with Macaulay, and if he breaks down when he undertakes to dispute with Hallam, we can wish him all good luck against another antagonist. The following passage is comforting to read:—

The later Plantagenet and the Tudor kings borrowed of their subjects and repudiated their debts. Twice in his reign Henry the Eighth, the most lavish and reckless of English kings, was relieved of his debts by Parliament, taking with grim pleasantry the benefit of the Act. When these resources failed, Henry debased the currency, and dragged this country down from being one of the most opulent into being for a century one of the poorest States in Europe. The brilliant historian of Henry's reign tells us that this transaction was of the nature of a loan. I apprehend, if a burglar or footpad thinks proper to say that he has borrowed your plate-chest or your purse, that he has not materially modified the transaction by the use of

this euphemism. The Stuarts, as I have said, did not go through the form of borrowing—they simply robbed the merchants and the goldsmiths, and through them the widow and the orphan.

There are some places in which Mr. Rogers's meaning is by no means easy to be understood. What for instance can be the meaning of the following?—

In course of time, the Dissenters claimed the repeal of the Test and Corporation Acts. But again Walpole could not venture on gratifying them. He induced Hoadley to mediate between them and him. The conference between this prelate, who seems to have exacted his succession to the see of Winchester as the price of his good offices, was managed by King and Newcastle on the part of Government, and by a Committee of London Dissenters on behalf of the Nonconformists. Ultimately the Dissenters gave way. The time was not, or did not seem, ripe for this concession to justice and toleration.

The preposition "between" commonly implies two people between whom the thing is done. But here a conference is held to all appearance between Hoadley and himself. We can only suppose (it is a mere guess) that Hoadley held some other preferment with his bishopric, and that Mr. Rogers holds that a pluralist is entitled to a plural form of speech. After this, it is perhaps a small matter to mention that Mr. Rogers's usual style is a good deal affected by newspaper vulgarisms. He says, for instance, that George the Second looked on England as "an appanage to Hanover." This word *appanage* is one of the last on which the professors of the grand style have laid their hands. If we saw this sentence in the *Daily Telegraph*, we should assume that the writer simply confounded *appanage* and *appendage*; but it is passing strange in the case of an Oxford Professor who surely knows enough of French history to have found out what an appanage really is. So it has a queer sound, and it well illustrates the popular abuse of words, when Mr. Rogers defines a vote of no confidence as an act of *political ostracism*. *Ostracism*, like *decimation*, is one of the words which have been used in wrong places till people have forgotten their right places. They now, it seems, cannot be used in something like their right meanings without an adjective to explain them.

But, with all this, there is much in Mr. Rogers's four lectures, even in their more purely historical parts, which is sound, thoughtful, generous, and vigorously put. When he gets nearer to his own subjects he is better still. Mr. Rogers has worked to real purpose at those aspects of mediæval history which more immediately concern him. What he says here and there on the social condition of the English yeomanry and peasantry at various times from the thirteenth century until now, especially at pages 120, 121, 179, 180, 181, is too long to quote; but these passages are worth something more than quoting, they are worth thinking over.

ENGLISH PROVERBS AND PROVERBIAL PHRASES.*

THOSE who have given most time and attention to proverb literature best know the hopelessness of the attempt to achieve completeness in any single collection. The utmost vigilance will not prevent the omission of some trite saying without which no compilation could pretend to be exhaustive, or the reduplication of some current and often "sawed" which, through their popularity and the inaccuracy of repeaters have put on half a score of different dresses. And therefore editors and compilers of proverb handbooks need to exercise great tenderness in discussing the works of their predecessors, lest happily some just Nemesis should overtake their own. Bearing this in mind, and while fully disposed to give Mr. Carew Hazlitt all credit for a volume which has some exceptionally good features and exhibits singular research in its accumulation of authorities from our earlier literature, we should have been better pleased had he omitted a preface which is unduly chary of praise to his pioneers, and had he not provoked searching scrutiny by severe strictures on the labours of former adage-mongers. No doubt the common errors of these have been to adopt oral versions, imperfectly accredited, to the exclusion of more correct and purer versions in print or manuscript; but it will occur to every careful connoisseur of this volume that its author, in spite of his prefatory depreciation of the works of Ray, Howell, the Fullers, &c., does not scruple to avail himself largely of their instances and explanations; and that his work owes no little of its interest to Mr. M. A. Denham's *Season and Weather Proverbs*, notwithstanding his recorded opinion that that volume of the Percy Society "is not likely to retain its value permanently." It is a lame excuse for using Ray's notes whenever they serve his purpose, in spite of the low esteem he expresses for them in his preface, that he knows Ray's is still a great name in proverb literature, and "is afraid that had he," Mr. Hazlitt, "used more licence, the reader would imagine that some good things were kept back." And when he imputes to Mr. H. G. Bohn's *Handbook* an incompleteness and contradictoriness which are to some extent inevitable—and certainly, when one takes the wide range of the subject-matter into account, very excusable—it is amusing to find him availing to a feeling that he may be forging a weapon against himself; for he proceeds to soften down his criticisms in a note savouring strongly of afterthought. A proverb-collector must at the best be in such a position of indebtedness to his forerunners as to need to be a little blind to their defaults, and not a little grateful for their services in a congenial field. Perhaps too it had been as well

* *English Proverbs and Proverbial Phrases*. Collected from the most Authentic Sources, Alphabetically Arranged, and Annotated by W. Carew Hazlitt. London: John Russell Smith. 1869.

if Mr. Hazlitt had not omitted mention of other contributions to adage literature more recent than Mr. Bohn's Handbook. The second edition of Mr. W. B. Kelly's *Proverbs of All Nations* is a volume of which we can hardly suppose him to be unaware, though it is unpretending in form, and does not pretend to be a complete survey of the subject. In liveliness, pith, and judicious catering of the sort of proverbs most worth noting and cherishing, it might fairly compete with Mr. Hazlitt's grander octavo, as to which its author professes that vigilant collation has enabled him (1) to reject redundancies perpetrated by all former collectors, (2) to insert extensive additions, and (3) to select purer forms of a large number of sayings.

This last result, it appears to us, he has secured to an extent unequalled by any who have gone before him. Although many of the proverbs he has collected might probably be traced to a birthplace across the seas, and to a remoter antiquity than aught in English speech or literature, it is doubtless profitable to establish for such proverbial sayings as "A brown study," "As dead as a herring," "As merry as a grig" (some read a "Greek," though "grig," i.e. grasshopper, yields a sufficiently intelligible similitude), a pedigree as old as Elizabeth or James I., and to be able to recognise our common adage "Still waters run deep" existing equally early in the kindred form "Deepest waters stillest go." Mr. Hazlitt's well-known familiarity with Elizabethan and earlier literature guarantees the value of this feature in his proverb-book, and we may at once say that expectation will not be disappointed. But we must confess that, when we come to proverbs capable of reference to, or illustration from, later literature, he is frequently either wholly silent or else strangely inaccurate. One would have thought, for instance, that a reference to *Don Quixote* (I. xlviii.) would have been appended as a matter of course to the adage (p. 264) "Like the tailor who sewed for nothing, and found the thread himself"; but it is far more surprising, at p. 284, to find the proverb "More goes to the making of a fine gentleman than fine clothes" commented upon in this wise:—"This is not exactly in accordance with the distich

Dress makes the man and want of it the fellow;
The rest is nought but leather and prunella"—

a comment betraying in Mr. Hazlitt a strange forgetfulness of Pope, whatever may be his acquaintance with Lyly, Skelton, and writers of their date. In the *Essay on Man*, part iv., v. 203-4 (as one should have imagined none could need reminding), the couplet runs

Worth makes the man, and want of it the fellow,
The rest is all but leather or prunello—

a distich in the exactest accordance with the bit of proverbial wisdom to which Mr. Hazlitt has appended his unfortunate misquotation.

Again, as to rejection of redundancies, much—it is quite possible—has been done, yet hardly enough for Mr. Hazlitt to take credit for in contrast with his predecessors; while "A blithe heart makes a blooming visage" (p. 7) re-appears in p. 18 as "A happy heart makes a blooming visage"; "A drunken man never takes harm" (p. 9), in p. 114, as "Drunken folks seldom take harm"; "Cock-a-loop" (102), as "To set a cock on hoop," in p. 430; "It is hard to shave an egg" (243), as "'Tis very hard to shave an egg" (p. 408); and whilst such adages as "The wearer best knows where the shoe pinches him" (389), "To throw the helve after the hatchet" (p. 434), and very many others re-appear in very slightly altered words under other letters of the alphabet. It is no derogation from the merit of Mr. Hazlitt's industry in searching out and fixing the origin of such expressions as "Cock-a-loop," which we have cited just above—and which he explains from Blount's Dictionary (1681), quoted by Brady, as referring to the cock or spigot being taken out of the barrel and laid on its top or hoop, so that the liquor may flow and be drunk up without intermission—to say that, with his means of ascertaining the oldest form, he has less excuse for the insertion of other and later forms; although, unless he had himself stigmatized such repetition, plain folks would have regarded it with toleration, and even in some cases with favour. It is manifest that the great objection to multiplying forms of the same adage is the augmentation thereby of the bulk of a volume, and it will occur to some readers that such augmentation might be guarded against in other ways—to wit, by the excision of proverbs which can scarcely have been ever current in England, or have complied with Mr. Bird's, Dr. Worcester's, or Mr. Hazlitt's own definition of an English proverb. Who can believe, for instance, that "Nihil ad Parmenonis suum" (p. 291) has any title to appear in a volume of professedly English proverbs? or that, in spite of its explanation, which we owe to Plutarch, it has in any form been a "celebre dictum" amongst us? The tale that hangs by it is that Parmeno was a ventriloquist so unequalled that, if any less practised imitator of sounds and squeaks tried the same line, audiences would cry "it's nothing compared to Parmeno's pig." A wag one day hid a real pig under his cloak, and, pinching its tail on the sly, invited an opinion as to his particular claim to rival Parmeno. The verdict was of course the same as before, till the unfolding of his robe showed the live squeaker, and the folly of blind addiction to a supposedly faultless ideal. In a note on p. 291 Mr. Hazlitt takes leave to doubt the satisfactoriness of Plutarch's explanation, to which he barely refers; but Plutarch's friends might retort on Mr. Hazlitt that in a collection of "English Proverbs and Proverbial phrases" this adage, and a variety of others clothed in

Latin, and too recondite to have ever been current on English lips, are clearly out of place.

It is obvious that, if these remarks have any justice or weight, a further retrenchment of redundancies and intrusions of extraneous matter might have made room, even in Mr. Hazlitt's volume, for more additions to our proverb-wealth than it actually possesses. While it no doubt brings to light from earlier sources many adages that are not found in one or other of the previous collections, we are bound to say that in a small collection by Robert Codrington, Master of Arts, published in London in 1672, there is at least a representative of almost every one of the triter and more thoroughly proverbial sayings which are chronicled by our latest paramiologist. And he will be fortunate if he escapes the queries of many who will miss, notwithstanding his vigilance, some favourites "saw," even as we ourselves have searched in vain for that sound and solid maxim—in every sense proverbial—which counsels people not "to carry all their eggs in one basket." The references under the head of eggs are no fewer than thirty, but neither they nor the pages in which we have searched for shapes and forms of this proverb have enabled us to discover it in Mr. Hazlitt's collection. And there are other omissions, whole or partial, which we might cite. To "A Roland for an Oliver" the editor might have condescended to append the tradition which associates these names with two pages of Charlemagne, even if he held beneath notice the attempt to interpret them, in an applied sense, as a contrast of a lesser Charles, whom his courtiers nicknamed Old Rowley, with his grimmer and sterner predecessor Oliver Cromwell. Though he recollects the Herefordshire adage, "Lemster bread and Weobley ale," he has overlooked a variation of it older than Ray, and cited by Howell in his *Topical Proverbs*, namely, "Webley ale, Medley bells, and Lemster ore"; a variation the more worth preserving because Medley or Madley bells still are memorable, whilst the ale of Weobley, if it is to be interpreted as cider, and the ore of Lemster—namely, the wool which comes to its fairs—retain at the present day no special pre-eminence. But Howell has been under-rated in this volume. His proverbs include very many general as well as local adages of the first water; and his *Epistola Hoeliuma*, to which indeed Mr. Hazlitt is more frequently indebted, enshrine a large number of the best and oldest in our language. Our search after the beautiful proverb "God tempers the wind to the shorn lamb," which has at any rate as high a pedigree as Sterne's day, has also been unsuccessful in these pages. But—not to deny them their high and various merit—we readily acknowledge that Mr. Hazlitt's Proverbs comprise a very wide and various range, and that his collection is probably more exhaustive and complete than those which have gone before. His illustrations too are often very curious and apposite, although in this particular we must consider him partial and arbitrary. Often he is content with reproducing Ray's comments neck and heels together, often with passing a proverb, which claims and cries for commentary, wholly *sub silentio*. Where he does bring his early English reading and research to bear he always makes us feel the value of his authority and help, and compels us to regret that a judicious excision and retrenchment of superfluities has not left more room for this sort of garnish to the food he provides us.

Testing him according to the four interests and uses of proverbs which he has pertinently enumerated in his preface—"historical," "topographical," "social," and "moral"—the reader of Mr. Hazlitt's collection will have no cause to complain of his catering. Under "A Scarborough warning," at p. 33, he will be reminded, from Ray, of a surprise, which was "no warning at all," to Scarborough Castle in Queen Mary's reign, by Thomas Stafford, A.D. 1557, who seized it, unprepared and unprovisioned, with a small company. "The cat, the rat, and Lovell the dog, Rule all England under the hog" (p. 361) will carry him back to the days of Richard III. and his chief supporters. He carried a bear in his escutcheon. "The bear wants a tail, and cannot be a lion" is a Warwickshire adage, originating, it should seem from Fuller, in the use by Robert Dudley, Earl of Leicester, of the Warwick crest of "Bear and Ragged Staff" in lieu of his own coat of the "Green Lion." It takes us back to the vaulting ambition of that aspiring courtier, although Mr. Hazlitt rightly suggests that the general reference of the adage to the Dudleys must not be pressed too closely and particularly. Under the head of "The Aler's as bad the staler," i.e. the concealer as the stealer, a Cornish saw, we are reminded of Dean Swift's caustic criticism on Orange William's motto after his succession to the English crown, "Non rapui sed recepi." In quasi-topographical proverbs this volume is very rich. Who would fail to identify the county which boasts "as many Leighs as fleas, Masseys as asses, and Davenports as dogs" (p. 67)? or who can scan the list of curious proverbial expressions for the staple commodities of particular towns, such as "Yarmouth capons" (p. 40), and "Bridport daggers" (p. 345), without adding to their knowledge, at the same time that they admire the quaint humour of the wit who coined these adagial synonyms? A Yarmouth capon is of course a "bloater"; a "Bridport dagger" the rope that makes "hempen widows." Of the same kind is the proverb "He looks as if he had lived on Tewkesbury mustard," which connects a fanciful cause for snappish ways and severe countenances, as old as Plautus, with the fair and ancient market town on the Avon. It needs a line or so of interpretation to tell that "a Mitcham whisper" is a "loud shout"; "a Pankridge parson" (Pancras) "a priest who marries and asks no questions"; and "Grantham gruel" a compound more indebted to water than to grits. "Kentish miles," as we learn *à propos* of a rhyming proverb in p. 119, are like

"Yorkshire way-bits" or "Scottish bittocks" added to the normal 1,760 yards; but as to "Kentish tails" or "Longtails" (p. 252) Mr. Hazlitt should hardly have been content with reprinting Ray's explanation, when a more purely local and more probable interpretation is to be found in Mr. Baring Gould's curious Myths, and we fancy in the old Kentish authority, Lambarde. He has only incidentally noticed an old Shropshire proverb, "All on one side, like Bridgnorth Election," though we should fancy it has a higher antiquity and a more appreciable point than the Cornish adage, with which he compares it, "All on one side, like Smoothy's wedding." Bridgnorth elections would have been till lately decided according to the politics of a great house in the immediate neighbourhood.

Social and moral proverbs open a wide field, to which we cannot now pretend to do justice. Some very apt ones in each department, however, are here not only commemorated, but traced up to comparative antiquity. "Beware of 'had I wist'" conveys its moral in language proved in p. 88 to be as old as 1555. "Harm watch, harm catch," an amulet against overcarefulness, dates back to at least 1612. The social maxim "No silver, no servant" is paralleled by Ray with the French "Point d'argent, point de Suisse"; but it is not unlikely that the English adage is as old as or older than the French. In spite of Mr. Hazlitt's note, the proverb "Backare, quoth Mortimer to his sow" (p. 79) is an enigma unsolved by Heywood's epigram, and by John Davies of Hereford's couplet. "Unguentum bakaline" (i. e. stick-ointment), which our editor's diligence has unearthed from a ballad printed in 1570, is a valuable parallel for the use of the verb "to anoint," in the sense of "to beat," which was discussed two or three years ago in *Notes and Queries*. Out of a rare store of weather proverbs we single one, said to be Welsh, which contemporary experience will ratify—

If Janiver calends be summerly gay,
'Twill be winterly weather till the calends of May.

This year it might have been said till the end of May, for we were *dis-mayed* by winter lingering.

Although we should have enjoyed the perusal of this important addition to proverb-literature more had the preface been more modest, and although a drawback to the pleasure derivable from it is the vile printing of the Greek quotations and the garbling of Latin ones (e. g. "*Ethiopum lavare. Affrica semper aliquid oportet novi*," p. 42), it would be less than candour to own Mr. Hazlitt's good service, or to deny him the merit of having made a decided step in advance of previous collectors.

CHRONICLES OF ST. ALBAN'S.*

THE *Chronica Monasterii S. Albani* are now complete. For the information of those who have not watched the progress of the seven volumes the last of which has just been issued by Mr. Riley, we may observe that the work is divided into two portions, the first of which consists of four volumes which contain Walsingham's history of England from the beginning of the reign of Edward I. to the death of Henry V., Rishanger's Chronicle of the last half of the thirteenth century, Trokelowe's Annals of the first few years of the fourteenth century, with the continuation by Blaneforme, and another Chronicle, written by an unknown author, comprising the history of England from 1392 to 1406. We believe our last notice of Mr. Riley was when we reviewed the third volume of this series.† The following series of three volumes is an entirely distinct work, and one—though this is of course no fault of the editor's—of very inferior interest to the preceding set. But, dull as are for the most part the contents of the three volumes, which consist mainly of notices of the internal history of the Abbey of St. Alban's, Mr. Riley has bestowed the same commendable care in examining his manuscripts, and in arranging the severed and mutilated leaves of this portion of his Chronicle, that we took occasion to notice when reviewing the earlier part. And when we add that this third volume of the new series is enriched with two excellent indices—one of the persons, the other of the places, mentioned in all the three volumes—together with a very useful glossary of mediæval terms used in the course of the work, and an introduction to the whole three volumes, it may perhaps be thought that the *Gesta Abbatum* leave nothing to be desired on the score of editorial completeness.

Nevertheless we have several faults to find in the execution of this last volume. And, in the first place, we wish again to enter our protest against the practice of printing in the text of such a Chronicle what the editor supposes the writer ought to have written, instead of what he has actually written. We have made the suggestion at least once before; and though it might scarcely have been desirable, in later volumes of the same work, to alter the practice which had once been adopted, we trust that in future publications this editor, as well as others, will be induced to adopt the method of spelling words which was used by the writers, and which in general indicates, not an

error of the individual writer, but the general mode of spelling Latin words at the time. For instance, the word *poterint* is certainly not a classical form for the third person plural of the future tense of *possum*, but it is the spelling adopted throughout this volume, and indeed was the common though erroneous mode of spelling even down as late as the sixteenth century. Mr. Riley has invariably altered it, sometimes into *poterunt*, and at least once into *possint*. And here we light upon an additional reason for preferring the text as the writer left it to the capricious emendations of modern critics. The editors of this series are not in all cases good enough scholars safely to make such alterations. In the case of the word before us, it is certain that, though *poterint* was commonly written for *poterunt*, it never was intended instead of *possint*, into which in one case it has been altered, without any good reason on grammatical or other grounds as far as we can see. The same remark applies to a great number of other words. When it is a mere error of the scribe, we think it is of small importance whether the right reading is mentioned in a note or inserted in the text, though we do not hesitate to state our own preference for the original of the MS. being in all cases strictly adhered to. But Mr. Riley has not always been consistent in his practice; he has, for instance, left such expressions as *Octabas S. Hillarii* without any notice. In another place the last word is spelt *Hillari*. Again, at p. 122, in one line he has left *idem* for *idem* in his text unnoticed, and in the next line has altered the common form of writing *diocesibus* into *diocesibus*, calling attention to the alteration in a note at the foot of the page. In the next page he has printed *Norwicensi* and *Norwicenci* in two different places without further notice. These and like inconsistencies indicate a carelessness on the part of the editor which we are glad to say we do not detect as regards the matter of the work. In some instances, as in the following, p. 45—

Præceptum est Vicecomiti, quod venire faceret—

the alteration shows some want of discrimination. The MS. has *facit*, which is evidently an error of the scribe for *faciat*, and Mr. Riley has not improved the scholarship by his emendation. Our objection to this style of editing amounts to this, that it ought in the first place to have gone further than it has, if it be adopted at all; that at any rate it ought to have been consistent; and, thirdly, that the alterations ought to have been certain, whereas they are in many cases doubtful or erroneous.

These are no doubt matters of minor importance, but they are quite worth noticing if the notice of them is likely to lead to an alteration in the practice. The series is so valuable that we are anxious to see it made as perfect as possible. Independently of the faults we have mentioned, we have also to complain of some instances of faulty punctuation, and of a larger number of misprints than ought to have occurred in a volume printed in such large type; and there are instances in which we are at a loss whether to describe a manifest error as a mere misprint, or as a following of a fault made by the transcriber of the MS. without any suggested emendation. Of this kind is the word *festine*, which is allowed to stand unnoticed in the first line of p. 275 in the sentence—"Exequis solemnibus voluit interesse et in crastino festine ad majus altare Missam in monasterio celebrare."

In proceeding to criticize the matter, we notice in the first place, some passages which will hardly yield to any laws of construing, being left without explanation, and the absence of any attempt to supply by conjecture the right reading in case of errors of transcription. As an instance of the latter, we may take the passage at p. 288, "*Reliquos vero cum liberis suis . . . abire permiserunt*," to which a note has been appended as follows:—"A word occurs here which is unintelligible; apparently *abbenis*." Now of course the gap was meant to be filled with the words *ac bonis*, as any one can see without referring to the MS.; but this very obvious suggestion does not appear to have presented itself to the editor's mind, whilst, on the other hand, we have to notice instances of suggestions in the notes which seem to us quite puerile. The danger to which the abbey was exposed during the insurrection of Wat Tyler would quite justify the common expression of *dies ira* as applied to one particular day when an attack was apprehended, without its being necessary to call the reader's attention to the fact that the same expression occurs in the magnificent hymn which commences with these words. In like manner, we do not see the necessity of a note to tell us that the words "*diutina consuetudo que altera natura dicitur*" contain an allusion to the proverb, "Use is second nature." They are neither more nor less than the exact Latin translation of the English proverb, which no one who can read the work could possibly fail to see.

We have already implied that the internal history of the abbey, consisting for the most part of a series of lawsuits in which that indefatigable Abbot Thomas de la Mare was perpetually engaged, and in which he almost always manages to gain some advantage for his abbey, is not very interesting. Nearly the whole of this volume is occupied with the rule of this abbot, who presided over the house for forty-seven years, from 1349 to 1396, and he was certainly not inferior to any of his predecessors in asserting the rights and privileges of his abbey. The frequency of the assertion of these rights and the jealousy of their infringement was the most remarkable feature in the previous volumes. The abbey was exempt and subject directly—or, as the phrase is, *nullo medio*—to the Pope; and the abbots were specially careful not to allow of the slightest appearance of their being in any way subject to episcopal or archiepiscopal jurisdiction. An instance of

* *Chronica Monasterii S. Albani. Gesta Abbatum Monasterii Sancti Albani, a Thoma Walsingham, Regnante Ricardo Secundo Ejusdem Ecclesie Præceptore Compilata.* Edited by Thomas Riley, M.A. of Corpus Christi College, Cambridge, and of the Inner Temple, Barrister-at-Law. Vol. III. A.D. 1349-1411. Published by the Authority of the Lords Commissioners of Her Majesty's Treasury, under the direction of the Master of the Rolls. London: Longmans & Co. 1869.

† See *Saturday Review* for August 18, 1866, and January 19, 1867.

this appears in the preceding volume, where Robert Winchelsea, Archbishop of Canterbury, sent a messenger to inform the authorities of the abbey by word of mouth that he wished to be received and entertained there. This mode of making a request was not likely to propitiate so important a functionary as the Abbot of St. Alban's, and the archbishop was actually reduced to the necessity of putting up for the night in the town, because the abbot would not admit him into his house till he had signed a document the purport of which was that the archbishop should attempt no interference with the privileges that had been granted to the abbey by the Apostolic See.

In the present volume we meet with a similar protest on the part of Abbot Thomas de la Mare against a real or supposed usurpation of a right by the Bishop of Lincoln, who, as the writer observes, claimed to say mass at the funeral of Blanche, Duchess of Lancaster, the first wife of John of Gaunt. Nothing, however, would induce the abbot to allow of his doing so till the bishop should have signed a letter, drawn up by the abbot, to the effect that no prejudice should thereby be done to the rights and privileges of the house. As usual, the abbot got his own way, in spite of the bishop's loudly-expressed indignation and refusal. Thomas de la Mare must have been a remarkable man, and though, as Mr. Riley observes, he cannot be defended from the charge of litigiousness, yet he must have behaved in general with good temper as well as firmness, for this is not the only instance in which he kept up a close friendship with an adversary over whom he had gained a victory. In this he appears to bear out the character given of him by his biographer, who says that his custom was "semper humiliter et pacifice sua jura repetere." Nevertheless the frequency of the altercations between this abbot and the different bishops and archbishops with whom he was in any way connected leads to the supposition that there was a natural antagonism between the two classes of spiritual lords who had seats in Parliament, the bishops and the mitred abbots. The same abbot was engaged in disputing with the Archbishops of York and Canterbury, and in both cases managed to gain his point, though the latter contest must have required considerable address for its successful termination. It was no less important a crisis than an attempt on the part of Courtenay, Archbishop of Canterbury, to visit all the exempt monasteries of his province, furnished with authority from the Pope to do so. This could hardly be deemed an attack upon the privileges of the abbey, for the same power that had granted the privileges now permitted the visitation for the purpose of inquiry into the circumstances under which the abbey claimed exemption. In this case the abbot courteously invited the archbishop, and entertained him in such a way that next day, when he took his departure, he promised to do all he could to promote the interests of the house.

The history of the abbey is continued through the successor of Thomas de la Mare down to the year 1401, the year in which William Heyworth succeeded John de la Moote. The last-mentioned Abbot John, who presided over the house for five years, followed precisely in the footsteps of his predecessor, and it is remarkable that he should have had exactly the same part to play, as regards the funeral of John of Gaunt, as Thomas de la Mare had performed in the case of the Duchess of Lancaster thirty years before. But in the present case the abbot had higher game to fly at. Henry Beaufort, afterwards the celebrated cardinal of that name, was at this time Bishop of Lincoln, and was refused admission into the abbey when he arrived there in company with his mother, Catherine Swynford. The present abbot followed the precedent set by Thomas de la Mare, and the bishop was forced at last to sign the letter which the abbot had drawn up for the protection of the rights and privileges of his abbey; but it required all the influence of the Bishop of London, who was present, to induce the Bishop of Lincoln to submit. On his departure the next day the abbot and the bishop seemed to be reconciled, but the writer of the Chronicle notices that after the bishop's brother, the Earl of Derby, had come to the throne, the abbot tried unduly to propitiate him with gifts, and that, to the disgust of the monks, he permitted him to exercise episcopal functions within the precincts of the exempt abbey. It appears to have been owing to the vacillation of John de la Moote that the Abbey of St. Alban's lost the privilege of its abbot taking precedence of all the other abbots in Parliament. The Chronicle tells us that he resigned it, through fear of the King, to the Abbot of Westminster. This right of precedence had been granted by Pope Adrian IV., and confirmed by Honorius III. And the editor observes in his preface that there is no allusion in all the three volumes to the seat in Parliament till towards the end of the third volume, where the abbot's right is stated, as well as the reasons for which he relinquished it. The Chronicle adds a few words which imply that this abbot was in no favour with the King, saying that he gave him at different times, to avoid his ill-will, a hundred and twenty-six pounds, thirteen shillings, and four pence.

There is one passage in this volume which possesses some scientific interest. It occurs at p. 385, and the meaning appears to be that, under the presiding rule of Thomas de la Mare, Laurence de Stokes, the clockmaker of the abbey, assisted by William Walsham, who was eminently skilled in handicraft, repaired and completed the clock that had been constructed by Abbot Richard, parts of it having been left incomplete owing to the premature death of the abbot. The editor refers to vol. ii. p. 284, for a reference to this clock. Upon turning to the passage we miss a notice which might, we think, advantageously have been added

as regards its history. The date of the earliest clock of which the construction is known is half a century later. It would have been worth the editor's while to explain that Wallingford's clock is known in the Annals of Science, and was actually going two centuries afterwards.

DR. CONOLLY.*

IN no department of medical science or pathology has there been of late years a more thorough or more merciful revolution than in that which relates to the treatment of the insane. Till the dawn of the present century the barbarous and inhuman usages handed down from the Greek physicians were upheld as the perfection of reason and humanity. The unhappy lunatic was regarded as a kind of judicial outcast from the human family and condemned to the treatment of the brute. A century ago, and later, what held the place of the "Zoo" of our period was the Sunday afternoon's stroll through the gloomy wards of Bedlam, where miserable maniacs chained in rows to the walls—on one side men, on the other women—were goaded and poked up to make sport for fashionable loungers. It has been proved beyond doubt that poor George III. was, by order of the Privy Council, under the advice of the highest medical authorities of the day, put in irons and flogged *secundum artem*. And if it was so in the palace, how was it in the madhouse, public or private? In many an out-of-the-way village the parish fool was baited like the badger or the town bull, if not so fortunate as to be starved betimes out of misery, or pressed to death between mattresses. Hoffman, a leading writer of his time, gives horrible details of what was the fate of the insane on the Continent in general. Dr. Corry, a physician of high repute amongst ourselves, laid it down that fear was the principle to be acted upon, and that the readiest means of producing fear was pain. Ingenuity was set to work to multiply and heighten torture. The patient was fixed in a "chair of restraint," in which he could move neither limb nor body. He was whirled round in a revolving chair a hundred times in a minute. He was enticed over a trap-door, to be let drop suddenly into a cistern either of scalding or ice-cold water. German physicians went furthest in invention, particularly in heightening physical pain by illusions of the mind. An apparatus was devised for hoisting the patient up to the top of a high tower, and plunging him down on a sudden into what seemed to him a bottomless abyss, the effect of which would be all the better if it could be peopled with serpents. Our mad and imbecile folk have now by comparison a blessed time of it. Filth, squalor, and cruelty were the universal rule, till the great shock given to the public mind by the French Revolution. Pinel was the first to break off the shackles from the limbs of the lunatic, nearly losing his life through the blind violence of a mob who thought he had sinister designs in loosing the insane. The new movement was ably followed up by Esquirol, the friend and pupil of Pinel, and his successor as physician to the Bicêtre. About the same time public attention in England was roused by the disclosures of gross neglect and cruelty at the old Asylum of York. In the year 1792 was set on foot the scheme of the admirable Quakers' Retreat, which came into operation four years later, the first establishment in Europe in which the enlightened principle of treatment by mild and moderate methods was carried into effect. At the small Asylum of Lincoln, Dr. Charlesworth and Mr. Gardiner Hill were the first to adopt the general disuse of mechanical restraints. From that epoch the merit of diffusing everywhere the great principle of non-restraint, and demonstrating it to be perfectly practicable in every asylum, rests with the late Dr. Conolly. We are indebted to Sir James Clark for a recent little volume which combines, with a memoir of this able and conscientious physician, a sketch of the treatment of the insane, not only in this country, but also on the Continent of Europe and in America. Though not eventful in itself, the life of Dr. Conolly presents many points of interest, both as regards his personal excellences of mind and character, and the good work which he was able to effect in his chosen department of labour. Slight in construction, and not owing much to any particular skill in arrangement, the volume before us owes its value to the truthfulness and candour with which the writer sets himself to portray the life and services of a fellow-labourer in the same profession.

John Conolly was born, in 1794, at Market Rasen, Lincolnshire. His father, the younger son of a good Irish family, died early in life. To his mother, a woman of strong sense and cultivated mind, Dr. Conolly loved through life to trace the source of all that was good in him. In his early education he was most unfortunate. Seven years were wasted at Hedon grammar-school, of which the vicar of the parish was master. Nothing was studied there but rudimentary Latin, with an occasional chapter of the Greek Testament, the only assistance given by the twofold functionary in charge, so far as the boy could remember, being by "blows on the head." His mother's second marriage took him to Hull, and gave him a kind and judicious teacher in his stepfather, a French *émigré* of good family, under whom he became familiar with the best French authors, Condillac in particular. At the age of eighteen young Conolly entered life as an officer in a militia regiment, in which he served some years. Marrying while very young, he went to reside in France on the banks of the Loire.

* *A Memoir of John Conolly, M.D., D.C.L. Comprising a Sketch of the Treatment of the Insane in Europe and America.* By Sir James Clark, Bart., K.C.B., M.D., F.R.S., Physician in Ordinary to the Queen. London: John Murray. 1869.

After a year he decided on following the medical profession, and in 1817 began the study of medicine in the University of Edinburgh. Proceeding to the degree of M.D. he became known as an active member and Vice-President of the Royal Medical Society. In the discussions of that body, and the essays he prepared for it, Dr. Conolly showed and matured those powers of public speaking and writing which so much aided him in the humane and philosophical labours of his after life. The early bent of his mind towards what was destined to be his special department of scientific toil was shown in his choice of mental disease as the subject of his inaugural dissertation on taking the degree of M.D. He and the late Sir John Forbes started in general practice together at Chichester, but, finding the land too strait for the twain of them, Conolly removed to Stratford-on-Avon, where he remained till his appointment as Professor of Medicine in University College, London, in 1827. During his residence at Stratford he became connected with the Society for the Diffusion of Useful Knowledge, to whose series of publications he contributed several works, not of a special or professional character merely, but treating of subjects now generally classed under the somewhat vague category of social science. His *Cottage Evenings*, forming part of the first volume of the *Working Man's Companion*, were commended by Dr. Arnold for their "plain and sensible tone," though he is unduly hard upon what he calls their "cold deism." An ardent Shakespearian, Conolly interested himself largely in the preservation of the poet's monument, and the restoration of the church which contains his dust, acting as chairman of the association formed for that purpose. The life of a London physician failed to satisfy his views or feelings, flattering as was the appointment to the principal medical Chair of the College at the early age of thirty-three. After holding the professorship four years, he resigned it for the post of Visiting Physician to the Lunatic Asylum at Warwick, an appointment analogous to that which he had previously held at Stratford. While Professor at University College he had been much occupied with the treatment of the insane, and promulgated the doctrine that the scientific study of the subject should form part of the education of every medical man. His proposal, however, to give his pupils clinical lectures on mental disease in one of the lunatic asylums of London was declined by the Council of the College, to the great detriment of the progress of alienist science. About this time he published his able work on the *Indications of Insanity*. He continued to practise at Warwick, with the exception of one year at Birmingham, till 1839, when his appointment as Resident Physician at Hanwell opened to him what he had long dreamt of as the career of his life. Scarcely a day was lost by him in putting into force the great principle of which theory and practice had convinced him. He took charge of the Asylum on the 1st of June. It had been regarded as a preposterous thing to abolish all mechanical means of restraint in a house containing upwards of eight hundred patients, yet within three months what seemed so preposterous was carried by him into effect. He himself has recorded the stages of this feat:—

After the 1st of July, when I required a daily return to be made to me of the number of patients restrained, there were never more than eighteen so treated on one day, a number that would seem reasonably small out of 800 patients, but for the fact that after the 31st of July the numbers so confined never exceeded eight, and after the 12th of August never exceeded one, and that after the 20th of September no restraints were employed at all.

So rapidly and successfully was the revolution effected which has since spread through every asylum in this country, and has been accepted as a datum point in the progress of the scientific treatment of the insane. It is sad to find Conolly's own energies of mind and body beginning to yield, almost in the moment of his triumph, to the wear and tear which had been necessary to its achievement. A melancholy foreboding of some kind of reaction likely to set in, and to undo the work which it had taken his lifetime to make good, joined with the physical exhaustion of a frame at no time robust in producing much depression of spirit and general languor. After a warning or two, of the tenour of which he showed himself calmly conscious, he succumbed to a sudden attack of paralysis, March 5, 1867.

Dr. Conolly's high and lasting repute rests upon the practical reforms which his energy and tact succeeded in enforcing upon his generation. His spirit, to quote the graceful obituary notice of him by Sir Thomas Watson, was congenial with that of John Howard. It is not, however, to be supposed that his method of regarding the great subject of his life was simply empirical, or that his treatment was based upon nothing more scientific than an instinctive judgment or a warm sense of humanity. It is no more than just to his truly philosophical character to describe him, with another of his eager eulogists in the volume before us, as "the advocate of a medico-psychology founded upon induction." From the elegance and popular attractiveness of his style, his habits of thinking, it may be, have been regarded as less logical than illustrative. But his published works show a familiarity with the laws of the human mind, and particularly with the peculiarities and subtle defects by which it is disturbed and unhinged, such as implies the keenest powers of analysis, together with habits of perception and generalization of the highest order. His study of the character of Hamlet has left us a solution of that great psychological enigma which will for ever bear the stamp of philosophical authority. Upon the subject of phrenology his reasonings are marked by a sound and well-balanced judgment. Where his opinion was called for in cases bearing upon medical jurisprudence, his judicial fairness and candour stand in marked contrast with that party zeal or that forensic pleading on one

side which has so often made a scandalous display in Courts of justice. With Conolly's abilities and special professional knowledge he ought, people might say, to have amassed a large fortune. Doubtless there lay open to him one of the most lucrative branches of his profession, one in which men vastly his inferiors have risen to wealth and celebrity. Yet the savings he bequeathed to his widow and family were but a slender addition to the treasure of his memory and example. Like Faraday, he laboured for mankind, not for self. Few honours and but a modest competence fell to his lot. The honorary degree of D.C.L. was conferred upon him by the University of Oxford. For his monument we have but to look around wherever civilization extends. No eulogium can be more eloquent than the unadorned facts of the Report drawn up as an Appendix to the notice before us, touching the state and management of the principal asylums of the world. "The monument," Conolly was repeatedly heard to say, "which after my death I wish to be erected for me on the Continent, is the practice of non-restraint; and may this soon be a reality." Reciting these words before the College of Physicians, while presenting a bust of Conolly, Baron Mundy, a distinguished advocate in the same cause in Germany, deplored the fact that there were upwards of 50,000 unhappy lunatics on the Continent confined in cells, fastened in beds, or strapped up in strait-waistcoats. It is the glory of Great Britain to have given deliverance to her own captives of this helpless kind. And should her example meet with the universal following which is to be desired for the cause of enlightenment and mercy, no less than world-wide will, we would trust, be the recognition of the merits of the man to whom so vast a boon will be mainly due.

FLOWERS FROM THE UPPER ALPS.*

THIS is a pretty book, which we doubt not will be much admired by persons who have never seen in their mountain homes the plants that Mr. Walton has selected as specimens of the Alpine flora. And, notwithstanding the modern prevalence of tourism, there are still plenty of good souls who have seen next to nothing of the Alps which they overrun as they jostle each other over the "regular" passes in their yearly holiday. Probably, of all nations, English travellers see the least of the ground they get over, unless indeed Americans surpass them in their indifference to the characteristics of the landscape of which they feel themselves to be for the time the distinguishing ornament. We have sat and watched the parties which on an August day follow in almost uninterrupted succession the road from Chamounix to the Montanvert, and we have generally found that those who seemed most occupied in admiring, or at least affecting admiration for, the salient features of the scene, were Frenchmen; while Germans almost always carried their tin-boxes for botanizing, and poked among the rocks and roots with eager interest in the details of all the beauty around them. It is much if English tourists retain vague impressions of extraordinary peaks and of wonderful but disappointing waterfalls, mixed with more vivid recollections of carved wood and the daily table d'hôte; and these are good sights, and worth the money—the waterfalls particularly, when viewed through bits of coloured glass—but not exactly conveying knowledge of Alpine scenery in its peculiar glories. Without offence, we may venture to doubt whether the springy men and muscular ladies who gambol on the higher summits know much of their phenomena, however learned in Alpine slang, crafty in boots, and familiar with the dodges of their guides, they may be. After all, it is not given to every one to be a Tyndall or a Ruskin, and the multitude may be allowed to enjoy its holiday without exactly knowing why. But artists who profess to translate for the dwellers in the plain fragments of mountain beauty must not be allowed to play any tricks they please with their subject, or with the simple folk who are ready to admire everything that reminds them of "that day on the Gemmi," or "our excursion to the Jardin." Very possibly we need that "childlike faith and love which can," as Mr. Bonney asserts, "watch and wait and trust that whatever puzzles may arise, or apparent contradictions exist in the different modes of revealing truth to man, all will at last come clear"; but we certainly should have preferred fewer contradictions in these drawings of Mr. Walton's.

It is a disputed point whether uninhabitable mountain wastes can, with all their beauty, be fit subjects for art. For our part, we believe that whatever has power strongly to impress our feelings and excite our imagination may be legitimately used by artists. Sympathy with mountain landscape is a marked characteristic of our time, and it will probably produce—though as yet there are but few indications of it—a school of painters not unworthy of their work. It is therefore worth while to examine even a slight contribution to the records of the mountains such as we have in these chromolithographs, and to see how far they are faithful to the truth which Alpine painting pre-eminently demands. To interpret the unfamiliar aspects of the higher mountains, and make them artistically intelligible, is a task the difficulty of which Mr. Walton seems hardly to have apprehended. For a painter who would do for Alpine landscape what Constable has done for Shropshire, and Turner for cloud-land, there is a double

* *Flowers from the Upper Alps, with Glimpses of their Homes.* By Elijah Walton, F.R.S. The Descriptive Text by T. G. Bonney, M.A., F.R.S. London: W. M. Thompson. 1869.

labour. he has to is real. ent from, and intel tion and paintings racy, and it. Thou may be the perpe to please. As Mr. accuracy. plants the lithograp rhododen amples g Walton where t on his i for the s We dou was actu carried l comforta tionery s thrown racterist habits of lessness he prod English chance cellent. landscap natural the con cmg or and d a bette wort," Mr. Wa fills up stirred tion from music c of the b There i their ro snow h open ar flower adapted beat filed seed v preserv where work i varieti Mr. W Alpine sion of garden after a Prario a roug instan the lov Mr. that d of prop as he l blades tropic tree. Alpine that a to a delic the t scenery were tances cultie to p contr be in take stanc grow bran there dista we s

labour. He cannot appeal to our recognition of familiar truth, yet he has to satisfy us that the strange world which he exhibits is real. He has first of all to create an interest in scenes so different from, if not contradictory to, our experience, as those of the *nevé* and glacier regions. Only by extreme and minute accuracy and intelligent comprehension can an artist avoid the exaggeration and dulness which for the most part alternate in Alpine paintings. Now Mr. Walton is continually wanting in this accuracy, and no superficial prettiness will make amends for the lack of it. Though Greek stories and English manners and Scotch mists may be already stage properties, we protest against vulgarizing the perpetual snows and the splendours of the mountain world to please album-fanciers.

As Mr. Bonney disclaims for his friend any pretension to extreme accuracy, we will not dwell on some errors in the drawing of the plants themselves; on the whole, they are correct, and the chromolithographs are more refined than usual in colour. Sprigs of rhododendron and plants of gentian are to be found like the examples given, and we should have been content with them if Mr. Walton had not chosen to place them, in almost every instance, where they could not possibly have grown. Why did he draw on his imagination, or look out from among his spare sketches, for the scenery in which he places his house-leek, for instance? We doubt whether one of the specimens was studied where it was actually found; they all give us the impression of having been carried home, nursed in Mr. Walton's temporary studio, and there comfortably sketched. The well-frosted snow slopes and confectionery slabs on which he perches them look as if they were merely thrown in to astonish his public. And so the more interesting characteristics of his flowers are lost. He fails to express the peculiar habits of plants that are found at great heights, and, by his carelessness of accuracy in painting the ground whence they spring, he produces something of the effect that a garden lily stuck in an English hedgerow would have on us. He has thus lost a good chance of really valuable work, for the idea of his book is excellent. A bit of well-studied rock could tell us much of Alpine landscape; of the rapid disintegration in storm and sunshine, the natural forces, more active than in the plain, which have produced the conditions of Alpine vegetation. Half a yard of crumbling *crag* or old moraine, with their eating lichens, and clinging mosses, and dwarf but intensely living flowering plants, would have been a better commentary on the "Glacier Androsace," the "star wort," or the black orchis of the Alps, which we are shown by Mr. Walton, than the Monte Rosas and Weiss horns with which he fills up his drawings. In every foot of turf that has never been stirred by man there is a harmony and appropriateness of vegetation from which we might compose a landscape, just as a phrase of music can suggest a symphony; but more than all others, flowers of the higher ranges belong to their home and tell its history. There is an almost sentient instinct in the way they cling close to their rocks for warmth; in their haste, when June comes and the snow has shrunk away, to flower and bear seed. Their wide-open and multitudinous blossoms welcome the sun as no lowland flower does. Every detail of their growth tells how they have adapted themselves to sudden clouds and to the keen rays that beat fiercely through the thin air. Their stunted leaves and large seed vessels, the contrivances, so to speak, of each individual to preserve life, tell of the rough action of the mountain laboratory, where forces are still in activity that have long since done their work in the plain. There is half intelligence in the way in which varieties from lower levels adapt themselves to higher places. Mr. Walton has missed an opportunity of expressing this item in Alpine detail, by which the painter's means of giving an impression of light are largely aided. We have seen tea-roses and other garden flowers adopting, each in its own fashion, Alpine habits, after a two years' residence at a height of six thousand feet on the *Prarion* over St. Gervais. Doubtless after a time they would give a rough measurement of their mountain as well as do already, for instance, the various forget-me-nots and primroses that range from the lowlands to the *nevé* edge.

Mr. Walton's way of putting together distances and foregrounds that do not belong to each other has led him into startling neglect of proportion. If we were marmots, we might no doubt see the plants as he has drawn them; but, as we are human creatures, his immense blades of grass and shrubby weeds suggest the luxuriance of a tropical jungle. His house-leek might be the height of a palm-tree. The petals of his heart's-ense would furnish napkins for an Alpine picnic. He touches in with free hand—too free—rocks that are to his sand-wort what those in Liliput might have been to a rose in Gulliver's button-hole. And notwithstanding the delicacy and charm of his backgrounds, they do not supply the true harmonies of colour that exist in all uncultivated scenery. Cannery-coloured slopes and dabs of doubtful "warmth" were not needed to set off his flowers, nor yet the lilac distances and curious hazes that so conveniently mask the difficulties of the middle distance. It is disagreeable to be obliged to point out how much mischief has come of Mr. Walton's contrivances for pleasing a public that wants flower-studies to be landscapes, and landscapes to be flower-studies; but if we take any of his specimen plants—his rhododendron, for instance—the mistakes of his system are obvious. Three twigs grow stiffly out of a rock, and there are none of the bare grey branches that lie close to the ground, and run layering wherever there is soil to raise a fresh colony of flaming tufts. In the distance is visible something like a magnified seaweed, which we suppose is meant for another clump of Alpine rose. And in

the same way, though Mr. Walton's gentian is in a very blue landscape of conventional snow, it in no way represents the true growth of that resolute flower, as it shines in the sodden earth when the drifts are dwindling to grisly skeletons in the mountain hollows.

Notwithstanding what we have said in the interests of Alpine painting, we confess that Mr. Walton's book reminds us pleasantly of many a col and moraine where the beauty of the flowery foreground is even more singular than that of the mountain crests. To paint a dozen Alpine plants in their niches by crumbling schist on slaty ledges purple with mineral ooze, or congregating in small societies on the worn glacier boulders, would be valuable work. The artist who would undertake it, however, must remember that just because the beauty of the mountains rouses in us the keenest sensations, he should avoid false sensationalism in their treatment.

This is the season when people hurry to Switzerland and gather up the rather faded fragments of June splendours. We suggest to those interested to see at Geneva or elsewhere as many of Calame's pictures as possible. Some of his best mountain scenery is in the possession of M. de la Rive, but as his paintings are widely scattered, there is often a chance of seeing one in the course of a German and Swiss tour. To readers who are going to Chamounix we may recommend a visit to the *atelier* of M. Loppé, where they will find some of our criticisms justified by the results of that artist's careful study of the lesser as well as the greater truths of the Alpine region. Just so far as Mr. Walton has indulged in "composition" he has, in our opinion, erred, but if he will use his skill and sympathy with mountain scenery in earnest and honest work, we shall gladly accept him as one of those who are founding a school of very noble landscape.

CLARK AND WRIGHT'S SELECT PLAYS OF SHAKESPEARE.*

ON more than one occasion we have drawn attention in these columns to the merits of the "Cambridge Shakespeare." It will therefore be superfluous to repeat the grounds on which our commendation of this excellent edition rested. In it we have all the advantages to be derived from the earliest impressions of Shakespeare's plays without the drawback arising from the negligence of their original editors or the blunders of their earliest printers. And besides the removal of the palpable errors of the Quartos and Folios, the Cambridge editors in their notes put on record the more acute and probable corrections and suggestions of the commentators from Rowe to the present time. The wheat that is to be found in the Variorum edition of the poet has been carefully sifted from the yet more abundant chaff of annotators; and we now possess, in a few handy and handsome volumes, the result of generations of labour—some of it very useful, though more of it very idle.

And not merely has the task been admirably performed, but the Cambridge editors, in a degree far beyond their predecessors in the last century, have discerned the nature and the limits of the editorial function. While generously admitting the good services of earlier commentators, they have avoided their errors, their redundancies, and their feuds. With diligence equal to Malone's, with acuteness equal to that of Steevens, but with far more discretion and far better temper than the "Pack of critics" ever displayed, they have relieved the text from the incubus of wild conjecture and excessive comment. Actæon is no longer worried by his own hounds; the shrine of the poet is no longer obscured by the clouds of editorial incense, and both learned and simple may now read, without being bewildered in a maze of emendation, the words of Shakespeare, or at least the nearest practicable approach to them, as they were written by his fair and clerkly hand. The task that Messrs. Clark and Aldis Wright are now engaged in is scarcely less important than the one which they have so ably discharged and concluded. The late Dr. Arnold was wont to lament that Shakespeare's plays could not, like those of the great Attic triad, be made an instrument of instruction at school or college. The intellectual training involved in the study of ancient writers could not, in his opinion, be obtained by lessons or lectures upon a vernacular author. We presume to differ on this question from so great an authority as Arnold. We believe, on the contrary, that Shakespeare and Bacon, Milton and Barrow, Spenser and Jeremy Taylor might be expounded by the master, and learned by the pupil, with as many good results as *Æschylus* and Plato, *Homer* and *Demosthenes*. One, however, of his objections—the difficulty, if not indeed the impossibility, of obtaining editions of the English classics neither too costly nor too diffuse for school purposes—is rapidly disappearing, and there are now several books, both on English philology and English literature, which may be used with profit by those who impart and those who receive instruction. Among these recent aids to a knowledge of our native language "the Clarendon Press Series" stands in the foremost rank, and it is satisfactory to find that Bacon's *Advancement of Learning*, edited by Mr. Aldis Wright, and *Select Plays of Shakespeare*, annotated by him and his colleague, Mr. W. G. Clark, may henceforward take their places beside the best editions of the Greek and Roman poets, philosophers, and historians.

* Shakespeare. *Select Plays. The Merchant of Venice. The Tragedy of Richard III.* Edited by W. G. Clark, M.A., Fellow of Trinity College, and Public Orator; and W. A. Wright, M.A., Librarian of Trinity College, Cambridge. Oxford: Clarendon Press. 1869.

We would not banish the one in order to embrace the others. We admit that there are certain advantages in acquiring languages now irretrievably fixed which languages still liable to change and expansion do not equally afford. Even in a merely literary point of view, and setting aside philology proper, there is in either of the branches of classical literature, and more especially in the Greek branch, a precision of form, a delicacy of expression, and a rhythmical harmony that are not surpassed, perhaps not equalled, in any modern writings. But whether this be sound doctrine or erroneous prejudice, one accidental advantage, so far as mental discipline is concerned, belongs and will ever adhere to the authors of Greece and Rome. They cannot now or hereafter change; they are as fixed as sculpture itself; the subjects they embrace are fewer and more defined than those of modern literature, and so they possess something of the accuracy and precision of geometry. Yet they may abide, and still go into partnership, both in England and elsewhere, with the classics of Christendom. To retain *Æschylus* does not involve the necessity of banishing or excluding *Shakspeare*; the speculations of *Plato* may go hand in hand with those of *Bacon*; and, to descend to a lower circle, the writers of the Augustan age are worthy co-mates for the writers of *Queen Anne's*. We dissent wholly from the iconoclastic fury with which some recent reformers regard classical literature, but we heartily subscribe to so much of their zeal as demands that the standard works of our native literature shall hold a prominent place in the training and instructing the national intellect.

The two numbers of the Clarendon Press Series before us are annotated editions of the *Merchant of Venice* and *Richard II.* The former is perhaps the better known of the two, because it is more frequently represented on the stage, and the stage is a more general medium for acquaintance with *Shakspeare* than a printed book. We write this advisedly. The *Shakspeare* of the actors is better known to a considerable number, if not to the majority, of cultivated English men and women than the *Shakspeare* of the library; and this seeming paradox will on inquiry prove a sober truth. Listen to a conversation about *Shakspeare*—the opportunities for so doing will be very rare—in literary circles. We will hazard the assertion that the plays talked of will, in nine out of ten cases, be connected with the name of some past or present favourite performer in them. *Hamlet*, the *Moor of Venice*, *Lear*, *Macbeth*, *Coriolanus*, and *Julius Cæsar* will usually exhaust the list of tragedies; *Richard III.*, one or other of the two parts of *Henry IV.*, and *Henry VIII.*, the histories; the *Merchant of Venice*, *Much Ado About Nothing*, the *Tempest*, *Twelfth Night*, *As You Like It*, and the *Merry Wives of Windsor*, the comedies. It was not indeed always so; the prints, execrable as they are, in *Bell's* edition, show that in the last century *Shakspeare* was "played all round"; and in our own days *Mr. Phelps* distinguished himself by producing at *Sadler's Wells Theatre* no fewer than thirty-two of his dramas. But *Mr. Phelps's* practice was the exception apparently necessary for every rule. He performed to audiences who had little time for books; had he tried a similar experiment in the more civilized regions of the West, his treasurer might have had small occasion to rejoice. It may be urged that the plays we have enumerated are the best adapted to the stage; but that only proves that it is to this medium we are indebted for any general familiarity with a poet who has passed through almost innumerable editions, and who is occasionally honoured by a jubilee. "*Bonus habet libros—non legit*" is one of *Joseph Scaliger's* caustic remarks about the owner of a good library in his time. Scarcely any "gentleman's library" is without at least one copy of *Shakspeare*, and yet we are afraid that *Joseph's* arrow is not even now pointless.

We think that the Select Plays of the Clarendon Press series may do much towards removing such apathy. "*Shakspeares for the People*" are laudable undertakings; but the people require something more than mere cheap pocket volumes for their guides to *Shakspeare*. Bulky and controversial commentaries are out of the question. Mere glossaries, however useful, cannot afford the needed assistance; yet without some commentary and some glossary *Shakspeare* is full of hard sayings and allusions that pass the general understanding. This want is supplied by the prefaces and the notes of *Messrs. Clark and Aldis Wright*. The former supply the proper amount of bibliographical information, the latter the essential explanation of difficulties, whether they proceed from change in language and fashion, or from the unfamiliar or now neglected sources from which *Shakspeare* derived his materials. In this busy world few possess either the means or the leisure for visiting the wells from which the poet drew his plots, his wide historical information, the imperfect hints afforded him by earlier poets, the skeletons he clad in flesh, the rough sketches he completed, the novels he transmuted into plays, the dross he turned into precious metal, the coinage he called in and stamped with his own image and superscription. All these wants are for ordinary readers amply and yet economically supplied by the editors of the Select Plays; and the student of them, even if he do not "walk gowned" among the graduates in *Shakspeare*, may rise from the perusal of these little books an adept at least in all really essential knowledge of the subject.

Many editions of the ancient classics are specially designed, as their title-pages indicate, *in usum juventutis*, for schools and colleges. We recognise the fitness of the Select Plays for this purpose, but we claim for them something beyond so limited a recommendation. They will be of the highest service to thousands of persons who have long bid farewell to all but their "spiritual pastors and masters." They are, in fact, manuals

of education for adults, whether they be "gentlemen whose education has been neglected," or more fortunate persons with literary performances, or at least pretensions, to boast of. At a time of remarkable literary energy and fertility—and each publishing season abounds both in promise and in fulfilment of promise—it is good to have certain fixed stars in the literary firmament brought to notice; it is good also to stand upon the ancient ways, and, without pedantic reaction, consider which of them is best. The nineteenth century is, taken as a whole, the most memorable epoch in English literature; neither, when compared with the eighteenth, is it at all behindhand in dramatic composition, whether in verse or prose. The *catena* and continuity of our literature is indeed unsurpassed; under varying forms it has kept pace with our social and intellectual progress; and with the memories of some and the living presence of other poets, historians, novelists, moral and metaphysical writers before us we cannot admit the propriety of the epithet "material," when applied disparagingly to this century. Yet, possessing *Browning* and *Tennyson*, *Grote*, *Motley*, *Kinglelake*, and *Merivale*, *Mill* and *Lecky*, our homage is due as much as it ever was to *Chaucer* and *Spenser*, *Shakspeare* and *Milton*, *Hooker* and *Taylor*; nor should *Dickens* and *Thackeray*, *Trollope* and "*George Eliot*," obscure by their nearer light the names of *Fielding*, *Smollet*, *Miss Edgeworth*, or *Miss Austen*. We break the chain if we permit its earlier links to be forgotten or made little account of. The succession of the torch-bearers is the surest and most honourable test of the vigour of a people.

Such publications as those of the Clarendon Press Series will enable us to preserve the desired continuity. Art being so long and life so short, it is given to few to drink deep of the fountain of any literature, or to follow the courses of the streams. Many of the elders must, from the very nature of all earthly things, lose a portion of their vitality, and be content to exist as little more than names and venerable traditions. "*Non omnis morior*" was the reasonable faith of the Augustan lyricist. A few only of his poems preserve a living memory of *Chaucer*; a few only of its cantos hand down to us a reflection of the original glories of the *Fairy Queen*. We can inherit portions only of the wealth bequeathed to us. At one time there was a fashion of extracts from great bygone writers. Rarely are they tolerable—and Beauties of *Shakspeare* are not to be endured. But we can conceive no means more likely to keep alive the "ancient spirit" than the plan adopted by the editors of *Shakspeare's* Select Plays, or *Bacon's* *Advancement of Learning*, or other numbers of this series. We must read in part, and in part take upon trust the *dii majores* of past times. Yet we need not, neither should we desire, to study them piecemeal, in selections of passages, or mutilations of entire works. In that form the great thoughts and high imaginations of the past dwindle almost to the level of a Dictionary of Quotations. Well did *Isaac Casaubon*, in his Preface to *Polybius*, denounce the mischief which the fashion of epitomizing did to historical composition. Abbreviations and extracts combined with barbaric rage, indolence, and bigotry to deprive us of so many decades of *Livy*, and so many books of *Polybius* and *Tacitus*. And Beauties of *Shakspeare* are cousins-german to such epitomes.

To render the plays of *Shakspeare* fit for readers of either sex or any age is in most cases a comparatively easy task. He is not more distinguished for genius than for purity of soul. His occasional coarseness is that of his age. *Queen Elizabeth*, her maids of honour, and her favourites used expressions which the greater refinement, if not the higher morality, of the present day would regard as the proper dialect of fish-wives and draymen. But he would be a hardy editor who should prepare for the Clarendon Press Series the plays of *Shakspeare's* contemporaries in general. They are best studied in *Lamb's* *Specimens of the English Dramatists*. For the most part these writers are singularly void of humour, though they frequently abound in wit. For the lack of the humorous element they resort to extravagance and indecency, and it would be necessary in the majority of instances either to omit entirely or to mutilate seriously their comic scenes. Indeed, when we contrast the *Shakspearian* comedy with that of his age, he seems to belong to another generation. He does not so much tower above as stand apart from it. In some of his plays it is more the grossness of the subject than of the language that makes them unmeet for all readers.

We conclude our notice of the first two numbers of the series with the following sample of the excellent remarks of their editors:—

The *Merchant of Venice*, if we except perhaps the *Tempest*, has always been the most popular of *Shakspeare's* comedies both with readers and audiences, and a continuous popularity of nearly three centuries may be accepted as a final judgment. The causes of this preference are not far to seek. It stands in the first rank for the almost tragic interest of its main plot, for the variety and strongly-marked discrimination of its characters, for the sweetness, beauty, and grace which pervade it throughout. In power it is inferior to *Measure for Measure*, but it is free from the grossness which sullies that otherwise noble drama. At least all that is offensive to modern taste in the *Merchant of Venice* may easily be removed by a few unimportant omissions, while in *Measure for Measure* the grossness is interwoven with the very texture of the plot.

In one respect *Shakspeare* would have done well if he had departed from his original. The story of the caskets, suited to the atmosphere of mediæval romance, is singularly incongruous with the rest of the play. *Ulrici*, indeed, is of opinion that the author has shown consummate art in introducing one improbability, that of the caskets, to balance, and, as it were, excuse the other improbability, that of the pound of flesh. But an audience of that day, accustomed as they were to attribute all manner of

atrocities to the mysterious people whom they feared as well as hated, would see no improbability in Shylock's conduct; and if they did, it is hard to see how one improbability could be made less offensive by the introduction of another totally different in kind. But we must remember that the inconsistency is more apparent to the reader than to the spectator. Inconsistencies vanish when *oculis subjecta fidelibus*, and the Prince of Morocco and the Prince of Arragon become as real personages as Antonio or Bassanio when they appear in flesh and blood upon the stage. Shakespeare doubtless knew what would please or displease his audience, and followed his authorities when he saw no reason to change.

The progress made in sound appreciation of Shakspeare since Johnson's time will be clearly seen by every one who will take the trouble to compare the Doctor's judgment of the *Merchant of Venice* with that of Messrs. W. G. Clark and Aldis Wright. Johnson could balance well in his critical scales Dryden and Pope, but as to Shakspeare he sat in outer darkness, whether as commentator or censor.

SIMPLE AS A DOVE.*

IT is a mercy that certain of our novel-writers are not Pygmalsions or like the maker of Frankenstein, and that their characters are, after all, only shadowy ideas, represented by nothing more solid than a few sheets of paper and a little printer's ink. If they were actual men and women, living, moving, and having their being in our midst, what an awful world this would be! One's life would not be worth an hour's purchase; for what with the impotence of the law and the annihilation of conscience, abduction, arson, forgery, murder, and every other imaginable crime would ride roughshod over the law, and security, like the police, would be nowhere. *Simple as a Dove* is a book mainly composed of creatures of this delightful stamp. It has seldom been our fate to meet with a more precious collection of villains packed together in the compass of three volumes; and we can only express our thankfulness that such monstrosities as Minnie Sinclair, Agnes Woodford, Leslie and Ferris Norman, Alphonse Drossi, Hermance de Pierpont, and her father the hermit, exist nowhere save in the diseased imagination of their delineator. The story is a nightmare, and a confused nightmare into the bargain; a disjointed, inharmonious nightmare, where each part is worse than the other, like a *potpourri* made up of evil-smelling drugs. It opens with a description of the Woodford family, a rough, ill-taught, impecunious set of Bohemians, living in dirt and poverty, fighting with duns, and only kept from hopeless ruin by the direct interposition of a dubious kind of Providence in the person of a Mr. Leslie Norman, a wealthy banker. Mr. Leslie Norman is a very dubious kind of Providence indeed. He has been an old lover of Agnes, a bold, sensual, unprincipled girl, but is now the ardent admirer of Fairy, or Flora, the simple "dove" of the book; and she is undeniably simple enough, being one of those exasperating creatures, all "honey dew and violet blue," who blush and weep and tremble on the smallest provocation, who find a difficulty in saying No and quite as great a difficulty in saying Yes, and have not as much backbone as would go into a thread-paper or stiffen a willow-wand. These are the hopeless beings with whom a certain class of novelist always makes the ruthless, iron-souled, red-handed villain of the book fall madly in love; and who are sure to throw over the honest man in favour of the villain, because of their imbecile inability to stick to the one or to deny the other. Unless, indeed, which sometimes happens, they are so obliging as to die before they perjure themselves; when the reader breathes more freely for the removal of so much dead weight. Consequently, we find that Fairy, though engaged to handsome penniless Philip Rayner, and devotedly attached to him as he to her, is drawn on and on by this wife and that stratagem, or browbeaten and coerced by bold assaults of various kinds, till finally she consents to believe Philip false, and to marry Leslie Norman whom she loathes, and with reason; to marry him moreover in such red-hot haste that she does not give her brother time to come back from Ireland with Philip, in search of whom he has been sent by one of the joints of the nightmare, Mr. Grind, Leslie Norman's banking partner. Of course the usual machinery of intercepted letters and false reports has been put in motion to sow distrust between Philip and Fairy; one of the agents being Miss Minnie Sinclair, a creamy-faced, placid-looking human tigress, who loves Norman in a smothered and madly ferocious way not often met with out of the precincts of three-volume novels; and who thus revenges herself on Fairy, whom she has never seen, for her crime in being loved by the man she herself loves. But we have more than love or hate, or even crime, in *Simple as a Dove*: we have mysteries as well; very uncommon mysteries, not by any means native to our honest English soil. For instance, here is Mr. Leslie Norman, a wonderfully wealthy man, continually staying off, by large secret supplies, an evil day connected with a debt to his own bank, which is as continually troubling the peace of the invalid Mr. Woodford; Mr. Grind, the partner, a granitic man with a mask over his true soul, being apparently the merciless creditor who will have his pound of flesh, while Mr. Norman is the velvet sheath interposed between the knife and the victim. Well, we know of course from the beginning, by the smooth voice and glittering eyes and catlike manner, that Norman is a scamp; but it does startle even the experienced reader when

we meet him by a lime-kiln, dressed as a beggar and acting as a footpad to Mr. Grind, who, however, does not give him money, and does not shoot him, though he overcomes him. Again, when we meet him, this time also as a beggar, by a lonely stile, asking money of Fairy, and frightening her nearly to death by trying to kiss her; and when we next hear of him as a burglar, robbing Mrs. Rayner, who is dying, we are considerably discomposed, and wonder if this is really the kind of thing which rich and handsome bankers permit themselves to do in country places, and if it is among the ordinary conditions of English society for gentlemen to disguise themselves as beggars, and throw in a trifle of burglary and highwaymanship as an interlude between their more serious tasks of making love and signing cheques. However, we must take things as they come; so we accept Mr. Leslie Norman as we find him, mysteries, rags, and all. And, such as he is, we are not surprised when Fairy, being a fool, marries him, and falls ill in consequence. Her father, for whom she has made this sacrifice (for Mr. Norman has at last sold them all up), dies of excitement; and Philip, according to the bad luck of virtuous heroes in romances, just misses by a few hours the chance of interrupting the ceremony, and claiming this copy of the Bride of Lammermoor as his own. Whereupon he joins his regiment and goes off to India in despair; Fairy's brother Charles enlists as a private and goes to India too; and Minnie Sinclair follows, to work more mischief if she can, being as much annoyed by this marriage as is Philip himself.

Miss Minnie is a very remarkable young lady; that we can say for her with a clear conscience. Of course she is distractingly beautiful, though she has hard, prominent, steel-blue, or cold unvarying grey eyes, but they are surmounted by such lovely nut-brown brows that you forgive their coldness; she has a thin firm mouth, but beautiful, rounded, polished cheeks, that seem cut in soft warm marble; exquisite teeth; a smile soft, sly, and soothing as Cupid's; little ears like tiny pearl shells; and hair of a "glorified red," in waves and coronals about her head. "Her face was perfectly colourless, of a creamy and shining white, like polished alabaster, and the head, slightly too flat and small, was poised gracefully as a snake's upon the slender body." This fascinating young lady loves the villain Leslie, and for his sake she pretends to love his mother, and caresses her considerably. She and her father are in Paris when the reader first meets them, and Mrs. Norman comes to call on the girl. As she draws out her handkerchief she drops a crumpled slip of paper, and Minnie, who is curious and observant, manages to gain possession of it unnoticed. When she opens it, she finds it to be a telegram couched in these words—"Archibald Grind, Sharpton, to Mrs. Norman, Rue de —, Paris. Utterly lost. A new crime. Impossible to carry out your instructions. Countersign as agreed on. 'A wicked son's a curse to his mother.'" Of course Minnie takes this as meaning some new wickedness on the part of Leslie, the man she loves; and when he comes over to Paris (he is not married yet to Fairy) she picks a quarrel with him, and with covert meaning flings at him the words of the telegram to overwhelm him with shame and dismay. She is, however, both disappointed and surprised when he shows himself impervious to her scornful insinuations, and not in the least disturbed by her knowledge of his criminality. When he marries Fairy, Minnie, then his enemy, consecrates herself to a life of revenge both on him and Philip Rayner, as well as the whole Woodford family. For, strangely enough, Philip is the son of the only woman the old general, her father, ever loved, and he had always designed that his daughter should be this son's wife. So that Minnie has a double debt to pay off on Fairy—the one for taking away the man she loved, the other for being loved by the man who was to have loved her.

We are next introduced to some new members of the nightmare, now getting very rampant indeed. There are a Mademoiselle Justine Vanternie, a saint who is saved from being buried alive in a trance by the quickwittedness of one Baptiste, an idiot cripple whom formerly she had saved from being burnt to death. Baptiste is one of those impossibilities in whom novelists delight—beings drawn as all the nearer to God the further they are from humanity, and whose spiritual light is just in proportion to their intellectual darkness; and Baptiste's speciality is that, when danger threatens those he loves, he "sees fire," and so is able to ward off the threatened harm. With Madlle. Vanternie the saint we meet Madlle. Hermance de Pierpont the sinner, a vicious, dried-up, ape-like creature, with a habit of snapping her lean fingers like castanets, a woman without heart or sympathy, and whom her husband in the first week of their marriage calls "a baked monkey"; also her father, an infidel hermit who played at Arcadia with his cook—he the shepherd, she the shepherdess—with results to correspond. Also at the same time and place we come across a certain Alphonse Drossi, who is spotted like an adder, and who spits venom, and crawls and puffs, like a great many kinds of the snake tribe rolled in one; also his companion, Monsieur Schmidt, a scamp of the deepest dye, and very like Leslie Norman. The scamp marries the baked monkey, who robs her dying father as she runs off with her vile lover—that being the usual course of young women brought up on philosophical principles; the adder tries to murder saintly Vanternie, but Baptiste, who has "seen fire," is the cause of her salvation; and as the spotted adder is deserted by the scamp in his desperate need of support he vows eternal vengeance against him, and spits a considerable quantity of venom in doing so. Then the scene changes to England, and after a few cross-purposes and more bewilderment we find that there are two Normans, so exactly alike that no one knows them apart; and that

* *Simple as a Dove*. A Novel. By the Author of "Olive Varcoe," "Kiddle-a-Wink," "Mildred's Wedding," &c. 3 vols. London: Tinsley Brothers. 1869.

the one who has been the burglar and footpad, and who has married the baked monkey, is the elder son, Ferris Norman, Leslie's brother and the rightful heir of the estates. Then one of them is found dead in a wood, with a bottle marked "prussic acid" by his side. It is given out that this is Leslie, and that he has committed suicide; so Fairy is now free to fall in love again with Philip Rayner. But it is not Leslie, it is Ferris who lies dead in the wood; and he did not commit suicide; he was murdered by the adder Alphonse Drossi, set on by the younger brother Leslie, who takes Ferris's name and personates him, to save a little legal trouble. So Leslie finds himself married to Hermance, and dead to the world and Fairy, save as his second self, his elder brother. This marvellous imbroglio is found out by every one by degrees. Fairy, disgusted at being claimed by a dead husband under a new name, lets herself be dashed to pieces; and Minnie marries Mr. Leslie and is miserable. Baptiste "sees fire," and saves Fairy's child; Alphonse meets the reward of his crimes; and Philip in time is supposed to find his consolation in a younger sister of Fairy's, not quite so dove-like, and it is to be hoped, a great deal wiser than her boneless sister. The bold, insolent, selfish, forger Agnes becomes a "toad under a harrow," in which elegant simile the baked monkey represents the harrow; and so ends this compound of murder, forgery, abduction, false representation, lies, and general monstrosity which the author gives as his idea of human life. We do not say that the book is without cleverness. There are dashing bits, and good catchy antithetical passages that are by no means poor; but they are simply so much power wasted, set as they are in the midst of such inconceivable nonsense as the plot and story of *Simple as a Dove*. It is sensationalism run wild, imagination become a nightmare, and an utter perversion from the first page to the last of what ability and power the author possesses. The book has not one single high aim to redeem it; and we close it with a feeling of profound pity for the mind which could create and dwell amongst, for the space of three volumes, such hideous distortions as are here presented for pictures of sane humanity.

NOTICE.

We beg leave to state that we decline to return rejected communications; and to this rule we can make no exception.

The SATURDAY REVIEW is duly registered for transmission abroad.

The publication of the SATURDAY REVIEW takes place on Saturday mornings, in time for the early trains, and copies may be obtained in the Country, through any Newsagent, on the day of publication.

Cloth Cases for Binding all the Volumes may be had at the Office, price 2s. each. Also, Reading Cases, price 2s. 6d. each.

Newly all the back Numbers of the SATURDAY REVIEW may be obtained through any Bookseller, or of the Publisher, at the Office, 38 Southampton Street, Strand, W.C., to whom all Communications relating to Advertisements should likewise be addressed.

THE SATURDAY REVIEW

OF

POLITICS, LITERATURE, SCIENCE, AND ART.

Price 6d. unstamped; or 7d. stamped.

CONTENTS OF No. 720, AUGUST 14, 1869:

The Prorogation.
The Chances of a Liberal Empire. Parliamentary and Municipal Elections.
Mr. Lowe's Currency Puzzle. Spain. The Marriage Laws.
The Mold Riots.
Just Balances and the Board of Trade.
Truth. The Japanese Pulpit.
Magistrates' Qualifications. Diapies of Converts.
The Transit of Venus. French Dueling. The True Story of Indian Railways.
The Moors and the Game-Laws. The Science and Art Department.
Midsummer Racing.
Jerome's Substitution of Simlars.
Taine on Dutch and Flemish Art. Helpe's Pizarro.
Rogers's Historical Gleanings. English Proverbs and Proverbial Phrases.
Chronicles of St. Alban's. Dr. Conolly.
Flowers from the Upper Alps.
Clark and Wright's Select Plays of Shakespeare. Simple as a Dove.

CONTENTS OF No. 719, AUGUST 7, 1869:

Lords and Commons—The Diplomatic Service—India—The Senatus Consultum—Fortifications—Austria and Prussia—The Jewish Abduction Case—Mr. Lowe and the Bank of England.
The Session—Idleness for the Holidays—Religious *Esprit de Corps*—Boys—Carey Street for the Law Courts—Mr. Secretary Bruce and the Police—Vaccination—The Oxford-Harvard Boat-Race.
A Physician's Problems—Marco Polo—The Annals of Osney and Wykes—Hemans' Medieval Christianity—The Birds of Sherwood Forest—London and Middlesex Archaeology—Only an Earl—Twenty Years of the Arundel Society—French Literature.

London: Published at 38 SOUTHAMPTON STREET, STRAND, W.C.

ADVERTISEMENTS.

GUSTAVE DORÉ.—DORÉ GALLERY, 35 New Bond Street.
EXHIBITION OF PICTURES (including "ROSSINI," "TITANIA," "FRAN-
CESCA DE RIMINI," &c.). Open daily, at the New Gallery, from Ten to Six.—Admission, 1s.

ST. BARTHOLOMEW'S HOSPITAL.—CLASSES for the UNIVERSITY OF LONDON.

MATRICULATION EXAMINATION.

There will be TWO CLASSES held at St. Bartholomew's Hospital in each year, for the convenience of Gentlemen who are preparing for the Matriculation Examination at the London University, from October to January, and from March to June. Provision will be made for Teaching all the Subjects required, as follows:

- (1) CLASSICS, FRENCH, ENGLISH, MODERN GEOGRAPHY, and ENGLISH HISTORY.—MALCOLM LAING, M.A. Trin. Coll. Cambridge.
(2) MATHEMATICS and NATURAL PHILOSOPHY.—P. J. HENSLEY, M.D. Cantab, Fellow of Christ's Coll. Cambridge, Tutor to the Hospital.
(3) CHEMISTRY.—A. MATTHIESSEN, F.R.S., Lecturer on Chemistry to the Hospital.

Fee for the Course of Three Months 10 Guineas.
Fee for (1) or (2) 5 Guineas.
Fee for (3) 2 Guineas.

PRELIMINARY SCIENTIFIC EXAMINATION.

A CLASS in the Subjects required for the Preliminary Scientific Examination will be held from January to July, and will include all the Subjects required, as follows:

- CHEMISTRY.—A. MATTHIESSEN, F.R.S.
BOTANY.—Rev. G. HENSLOW, M.A. Cantab, F.L.S., Lecturer on Botany to the Hospital.
ZOOLOGY and COMPARATIVE ANATOMY.—W. S. CHURCH, M.D. Oxon., Lecturer on Comparative Anatomy to the Hospital; late Lecturer in Anatomy at Christ Church, Oxford.
MECHANICAL and NATURAL PHILOSOPHY.—P. J. HENSLEY, M.D. Cantab.

Fee to Students of the Hospital 6 Guineas.
Fee to others 10 Guineas.
Fee for any Single Subject 3 Guineas.

Further information may be obtained on application personally or by letter to the RESIDENT WARDEN of the College, St. Bartholomew's Hospital.

MALVERN COLLEGE.—The THIRD TERM will commence on Wednesday, September 15.

MALVERN COLLEGE.

Head-Master.

The Rev. ARTHUR FABER, M.A., late Fellow and Tutor of New College, Oxford.

Full information on application to HENRY ALDRICH, Esq., the Secretary.

RADLEY.—ST. PETER'S COLLEGE, Radley, near Abingdon.—The HALF-YEAR begins on September 11.

WILLIAM WOOD, D.D., Warden.

THE LONDON INTERNATIONAL COLLEGE.

Principal.—Dr. L. SCHMITZ, Ph.D., LL.D., F.R.S.E., late Rector of the High School of Edinburgh.

The new Wing being ready for occupation at the commencement of the Autumn Term, on the 15th September next, application should be made without delay for admission to fill the remaining VACANCIES.

Prospectuses and every information may be had on application to Dr. SCHMITZ, at the College, Spring Grove, Middlesex, W.; or to the Secretary, at the Office of the International Education Society (Limited), 21 Old Bond Street, London, W.

ALDENHAM SCHOOL, near Watford.—Founded 1507.

Endowed with Eight Exhibitions of £40 per annum for Four Years, and Sixty Foundation Scholarships. At the present date Five Fellowships and Seven Scholarships at Cambridge and Oxford are held by Pupils of this School.—Address, Rev. A. LEEMAS, Aldenham, Watford.

RAMSGATE.—CONYNGHAM HOUSE PREPARATORY SCHOOL will be conducted by C. H. ROSE, M.A. (Eleven years at Chesham School, Surrey), and the Rev. J. H. HENRY, M.A. Reference kindly allowed to the Countess of Donoughmore, the Earl of Darlington, the Hon. A. Kinnaird, M.P., R. C. L. Bevan, Esq., C. W. Faler, Esq., C. Meguine, Esq., M.P., Rev. R. S. Tabor, &c.—Prospectus on application.

FOLKESTONE.—The Rev. C. L. ACLAND, M.A. of Jesus College, Cambridge, and Mr. W. J. JAFFERSON, M.A. of Lincoln College, Oxford, late Principal of the Elphinstone Institution, Bombay, prepare PUPILS for the Indian Civil Service and other Competitive Examinations.—Terms and references on application.

FOLKESTONE.—There are a few VACANCIES in a very Select Preparatory Establishment for GENTLEMEN'S SONS, intended for Eton, Harrow, and other Public Schools. Inclusive Terms, 45 to 50 Guineas per annum.—Address, PRINCIPAL, 42 Sandgate Road, Folkestone.

EDUCATION.—BRIGHTON.—In a SELECT ESTABLISHMENT of long standing, and very healthfully situated, there are a few VACANCIES. The earnest endeavour of the Ladies conducting it is to instil right Principles, and to train their Young Charge to become useful, accomplished Gentlemen. The Languages practically taught, and Professors of eminence attend.—Address, L. Z. Messrs. Treacher's Library, North Street, Brighton.

MATRICULATION, UNIVERSITY of LONDON.—Early in September, at Chambers near Regent Circus, an EVENING CLASS will meet to read for the JANUARY EXAMINATION, under the direction of a GRADUATE of the University (J.A. with Hon., and LL.B.). Terms moderate.—Address, LL.B., 35 Conduit Street, Hanover Square.

ETON COLLEGE ELECTION.—The CANDIDATES respectively placed First in 1869 and Second in 1868 (besides others elected and admitted in the last six years) were prepared by the Rev. W. KEATING, 33 Norfolk Square, Hyde Park. PUPILS are educated for the Public Schools; and Boys of sufficient promise will be undertaken with a view to the Foundations.—Tuition, 40 Guineas; Tuition, with Board, &c. (inclusive), 100 Guineas a Year.

PREPARATION for PUBLIC SCHOOLS.—A MARRIED VICAR, M.A. Oxon., wishes to fill a VACANCY left by a Pupil gaining a Scholarship at the Winchester Election. His large & pleasant situation most healthy; Grounds spacious near a Station. Terms moderate. Highest references.—Address, A. B. C., Slater & Rose, Book-sellers, High Street, Oxford.

A TUTOR, with the highest University and Public Schools Testimonials, receives THREE PUPILS for the University at his Viennese, Twenty Minutes by Rail from Oxford. Terms, £200 per annum.—Address, VICAR, care of Messrs. Shrimpton, Oxford.

EGYPT.—Dr. F. BLASS, Author of "Athenian Eloquence" and of the latest Edition of "Hyperidia," wants to accompany a Gentleman interested in Antiquary Researches on a TOUR to Egypt; is also willing to undertake the Tutorship of BOYS. Reference to Prof. Friedrich Bilsch, formerly at Bonn, now at Leipzig.—Address, Dr. BLASS, Nurnburg, Saxony.

CIVIL SERVICE and ARMY.—Mr. W. M. LUPTON (Author of "English History and Arithmetic for Competitive Examinations") has GENTLEMEN preparing for all departments of both Services.—Address, 15 Bedford Buildings, Strand.

INDIAN CIVIL SERVICE, WOOLWICH or SANDHURST.—The Rev. Dr. HUGHES, who has raised over 300 Pupils, has VACANCIES. Term commences September 15.—Castletar Court, Ealing, W.

ROYAL ARTILLERY and ENGINEERS.—Since 1806 Mr. RIPPIN'S PUPILS have taken the following places at the Half-yearly Examination for admission to the Royal Military Academy, Woolwich.—1st, 6th, 7th, 9th, 12th, 15th, 16th, 21st, 25th, 26th, 27th, 28th, 29th, 30th. Term commences August 23.—CHAS. R. RIPPIN, M.A., Woolwich Common.

PICTURES, BRONZES, and WORKS of ART on SALE at 39 Southampton Street, Strand. Pictures Cleaned, Lined, and Restored, if in the worst condition. Frames Cleaned or Regilt equal to New. Sales attended on Commission.

CHARLES DEAR, 39 Southampton Street, Strand.

EDINBURGH ACADEMY.

The Rev. Dr. HODSON having resigned the RECTORSHIP of the Edinburgh Academy, the Directors are prepared to receive Applications from Candidates for the vacant Office. Besides exercising a general superintendence over the whole School, the Rector takes the principal part of the Classical Instruction of the Upper Classes. None, therefore, but those possessed of very high qualifications in Scholarship and in Practical Teaching need apply. As it is desirable that the New Rector should commence his duties on the Reassembling of the School on October 4th, Candidates are requested to Lodge their Applications, accompanied by Twenty Copies of Testimonials, on or before 23rd August, with Mr. ALEXANDER BROWN, Clerk to the Directors, 7 St. Andrew Square, Edinburgh, from whom also further particulars may be obtained.

Edinburgh Academy, July 25, 1869.

EGYPT.—THE NILE, SUEZ CANAL, SYRIA, &c.
TRAVELLERS desirous of seeing the Suez Canal, and proceeding up the Nile or to Syria, can CONTRACT in London for the Whole or Part of the Journey. Nile Boats and Dragonnans hired in London, and Parties of Four or Six made up, thus avoiding delay in Egypt. There being numerous applications for Nile Boats this Season, early arrangements are recommended. Apply to the MANAGER, Buckingham Palace Hotel, Buckingham Gate; or to the Egyptian Agency, 31 Nicholas Lane, E.C.

CANONBURY, close to the Railway and Omnibus for City or West End.—A well-furnished DRAWING-ROOM FLOOR to LET, for a GENTLEMAN, with an Extra Bedroom if required.—Address, L. S., 21, Paul's Road, Canonbury, N.

BRIGHTON.—BEDFORD HOTEL.—Every endeavour is made to render this Hotel equal to its long-established repute. The Coffee Room, with extensive Sea frontage, has been enlarged and improved.—Communications to "The Manager" will be promptly attended to.
Bedford Hotel Company, Limited.

"Believe me, Sir, the finest scenery in the world is improved by a good Hotel in the foreground."
IFRACOMBE HOTEL.—Delightful Location; Beautiful Scenery; 200 Apartments; Handsome Public Rooms; Table d'Hôte daily.—Address, J. BOBIN, Ifracombe, North Devon.

HYDROPATHY.—SUDBROOK PARK, Richmond Hill, S.W. Physician—Dr. EDWARD LANE, M.A., M.D. Edin. Turkish Baths.

HYDROPATHY.—MALVERN.—Dr. RAYNER'S Establishment (formerly Dr. Wilson's). The House is beautifully placed on the slope of the Hills, and accommodates 70 Patients.—For Prospectus, apply to Dr. RAYNER, M.D.

SUBSCRIBERS to the ROYAL HOSPITAL for INCURABLES, Wandsworth, are earnestly requested to VOTE for Mr. ENOCH EVANS, B.A. of Trinity College, Dublin. Mr. EVANS, who is a Candidate for a Pension at the next Election, was a Schoolmaster, but an attack of Paralysis has deprived him of the power of Speech, and of the use of his right side. He is unable to do anything for his own support, has no resources of his own, and no Relations capable of maintaining him.—Proxies and Voting Papers will be received by Mrs. WATERFIELD, South Sheen, St. Leonard's-on-Sea.

DIVIDENDS 5 and 10 to 20 PER CENT.
For Safe and Profitable Investments

Read **SHARP'S INVESTMENT CIRCULAR** (post free).
The AUGUST Number now ready.
It contains all the best-paying and safest Stock and Share Investments of the Day.
CAPITALISTS, SHAREHOLDERS, INVESTORS, TRUSTEES, will find the above Investment Circular a safe, valuable, and reliable Guide.
Messrs. SHARP & CO., Stock and Share Brokers, 33 Poultry, London, E.C.
(Established 1822.) Bankers, London and Westminster, Lothbury, E.C.

RODRIGUES' MONOGRAMS, ARMS, CRESTS, and ADDRESSES Designed, and Steel Dies Engraved as Gems, NOTE PAPER and ENVELOPES stamped in Colour Relief, and Illuminated in the highest Style of Art. CARD-PLATE elegantly engraved, and 100 Superfine Cards printed, for s. 4d. BALL PROGRAMMES and DINNERS CARDS of new Designs arranged, Printed and Stamped with Crest or Address, in the latest Fashion.
STATIONERY of every Description, of the very best quality.
At HENRY RODRIGUES', 42 PICCADILLY, LONDON.

SOLD BY ALL STATIONERS.
JOSEPH GILLOTT'S STEEL PENS.

JOHN MITCHELL'S STEEL PENS, Patronized by the QUEEN during the last Twenty-four Years.—Sold by all Stationers.
London Depot—46 Bishopsgate Street Within, E.C. Works—Newhall Street, Birmingham.

THE PROPRIETORS respectfully announce that the **LONDON GENERAL MOURNING WAREHOUSE** offers advantages to Families of the highest distinction, and also to those of the most limited means.
Appointments for Ladies' Mourning Attire of all suitable qualities, may be had on the most reasonable terms, at the shortest notice, and suited to any grade or condition of the Community, at the

LONDON GENERAL MOURNING WAREHOUSE,
217, 219, and 221 REGENT STREET.
W. C. JAY & CO.

THOMAS D. MARSHALL'S LADIES' BEAUTIFULLY-FINISHED BOOTS.
Prepared Kid, Elastic or Button, Fancy Toes, Double Soles, Military Heels, 16s. 6d.

Catalogues post free.
THOMAS D. MARSHALL, 122 Oxford Street, W.

AMERICAN BOWLING ALLEYS.—W. HAWKE & SON, Wild Court, Great Wild Street, Drury Lane, London, W.C. Contract to deliver and fix complete AMERICAN BOWLING ALLEYS in Mansions and Public Institutions in any part of the Kingdom.

FILMER'S EASY CHAIRS, COUCHES, and SOFAS, the Best Made, 200 different Shapes constantly on View for Selection and Immediate Delivery. Easy Chairs made to any Shape on approval.—FILMER & SON, Upholsterers, 31 and 32 Berners Street, Oxford St., W.; Factory, 31 and 32 Glass Street.—An Illustrated Catalogue post free.

NOTICE.—The POSTMASTER-GENERAL having decided that it is his duty to return to the writers, as "Insufficiently Addressed," all Letters directed without Initials or Number to "S.M.E.E. & CO.," FINSBURY, JOHN HENRY S.M.E.E. & CO. Comp'y, urgently request their Correspondents to direct their Letters and Orders in full as under:

JOHN HENRY S.M.E.E. & CO. Comp'y, 20 FINSBURY PAVEMENT, MOORGATE TERMINUS.

WILLIAM A. & SYLVANUS SMEE,
CABINET MAKERS,
UPHOLSTERERS, BEDDING WAREHOUSEMEN, AND APPRAISERS,

6 FINSBURY PAVEMENT, LONDON, E.C.
Ask the favour of a Call to look through their Stock.

SMEE'S SPRING MATTRESS
(TUCKER'S PATENT),
SUITABLE FOR EVERY DESCRIPTION OF METAL AND WOOD BEDSTADS,

May be obtained (price from 25s.) of most respectable Upholsterers and Bedding Warehousemen, and of

W. A. & S. SMEE,
6 FINSBURY PAVEMENT, LONDON.
CAUTION.—Each Mattress should bear the Patent Label.

WOOD TAPESTRY DECORATIONS (HOWARD'S PATENT, No. 2138), in lieu of and more durable than Painting and Graining Plastered Walls, Ceilings, Doors, or other Surfaces covered with any real Wood selected. Special Designs in any Style, and Estimates free.
SHOW ROOMS—25 and 27 BERNERS STREET, LONDON.

SILVER FIR and PATENT ENAMELLED BEDROOM FURNITURE.—See our New Coloured ILLUSTRATED CATALOGUE of these elegant and fashionable Suites, enamelled in imitation of the choicest Woods, so artistically as to be equal to them in effect and durability, and at half the price.
Forwarded gratis and post free from LEWIN CLAWCROFT & Co., Cabinet Manufacturers, 23 and 25 Brompton Road. Established 1810.
S.B.—See also our Illustrated Catalogue of General Furniture, Carpets, and Bedding (Carriage free), 500 Designs, with Prices and Estimates. May be had gratis.

THE AGRA BANK, Limited.—Established in 1833.

CAPITAL, £1,000,000.
HEAD OFFICE—NICHOLAS LANE, LOMBARD STREET, LONDON.

Bankers—Messrs. GLYN, MILLS, CURRIE & CO., and BANK OF ENGLAND.

BRANCHES in Edinburgh, Calcutta, Bombay, Madras, Kurrachee, Agra, Lahore, Shanghai, Hong Kong.

Current Accounts are kept at the Head Office on the Terms customary with London Bankers, and Interest allowed when the Credit Balance does not fall below £100.

Deposits received for fixed periods on the following terms, viz:

At 5 per cent. per ann., subject to 12 months' Notice of Withdrawal.
At 4 ditto ditto ditto 6 ditto ditto
At 3 ditto ditto ditto 3 ditto ditto

Exceptional Rates for longer periods than Twelve Months, particulars of which may be obtained on application.

Bills issued at the current exchange of the day on any of the Branches of the Bank, free of extra charge, and Approved Bills purchased or sent for collection.

Sales and Purchases effected in British and Foreign Securities, in East India Stock and Loans, and the safe custody of the same undertaken.

Interest drawn, and Army, Navy, and Civil Pay and Pensions realized.

Every other description of Banking Business and Money Agency, British and Indian, transacted.

J. THOMSON, Chairman.

PHENIX FIRE OFFICE, Lombard Street and Charing Cross,
Established 1722.

Insurances effected in all parts of the World.
Prompt and liberal Loss Settlements.

The whole Fire Insurance Duty is now Remitted.
GEO. W. LOVELL, Secretary.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,
32 NEW BRIDGE STREET, BLACKFRIARS, LONDON, E.C.

Established in 1847.
THE SEVENTH DIVISION OF PROFITS WILL BE DECLARED IN 1870.

ALFRED LENCH SAUL, Secretary.

IMPERIAL FIRE INSURANCE COMPANY,
1 OLD BROAD STREET, E.C., and 16 and 17 PALL MALL, W.

INSTITUTED 1803.
CAPITAL, £1,000,000. PAID UP AND INVESTED, £700,000.

ABOLITION OF FIRE INSURANCE DUTY.
Insurances against Fire can be effected with this Company on every description of Property, at moderate rates of premium, and entirely free of duty.

Policy Holders, and all intending Insurers, should take advantage of this concession to protect themselves fully from loss by Fire, and as the present is the most opportune time to benefit by the discount of 4s per cent. per annum allowed on all Policies taken out for a longer period than one year, the Directors recommend such insurances being effected.

Septennial Policies are charged only Six Years' Premium.

The Company also grants Annuities and Endowments.

The usual Commission allowed on Foreign and Ship Insurances.

JAMES HOLLAND, Superintendent.

IMPERIAL LIFE INSURANCE COMPANY.
CHIEF OFFICE—1 OLD BROAD STREET, LONDON.

BRANCH OFFICE—16 PALL MALL, LONDON.

Instituted 1823.

The outstanding Sums assured by this Company, with the Bonuses accrued thereon, amount to about £2,500,000, and the Assets, consisting entirely of Investments in First-class Securities, amount to upwards of £350,000.

The Assurance Reserve Fund alone is equal to more than nine times the Premium Income.

It will hence be seen that ample SECURITY is guaranteed to the Policy-holders. Attention is invited to the Prospectus of the Company, from which it will appear that all kinds of Assurances may be effected on the most moderate terms and most liberal conditions.

The Company also grants Annuities and Endowments.

Prospectuses may be obtained at the Offices as above, and of the Agents throughout the Kingdom.

ANDREW BADEN, Actuary and Manager.

ENGLISH and SCOTTISH LAW LIFE ASSURANCE ASSOCIATION, 12 WATERLOO PLACE, LONDON. (Established 1800.)

Directors in London.

Sir WILLIAM J. ALEXANDER, Bart., Q.C., Chairman.
Rt. Hon. THOMAS E. HEADLAM, M.P., Q.C., Deputy-Chairman.

George Annesley, Esq.
Sir R. W. C. Browne, Bart.
Frederick W. Caldwell, Esq.
Henry Charles Chilton, Esq.

Physician—HY. WM. FULLER, Esq., M.D., 15 Manchester Square, London.
Surgeon—CHARLES WAITE, Esq., 3 Old Burlington Street, London.

Solicitors—Messrs. CAPRON, DALTON, & CHICKS, 1 Savile Place, New Burlington Street, London.

Every description of Life Assurance business, whether Civil, Naval, or Military, at Home or Abroad.

LOANS granted, in connection with Life Assurance, on Personal Security with Sureties, also on Life Interests and on Reversions.

For Prospectus and every information, apply to the Secretary,
J. HILL WILLIAMS, 12 Waterloo Place, Pall Mall, London.

LEGAL and GENERAL LIFE ASSURANCE SOCIETY,
10 FLEET STREET, TEMPLE BAR, E.C.

Policies of this Society are guaranteed by very ample Funds; receive Nine-tenths of the total Profits as Bonus; enjoy peculiar "Whole-World" and other distinctive privileges; and are protected by special conditions against liability to future question.

Invested Funds £1,540,000
Annual Income 230,000

LOANS ARE GRANTED ON THE SECURITY OF LIFE INTERESTS OR REVERSIONS.

E. A. NEWTON, Actuary and Manager.

ROYAL EXCHANGE ASSURANCE CORPORATION.
(Established A.D. 1720, by Charter of King George I., and confirmed by Special Acts of Parliament.)

CHIEF OFFICE—ROYAL EXCHANGE, LONDON; BRANCH—29 PALL MALL.

OCTAVIUS WIGRAM, Esq., Governor.

JAMES STEWART HODGSON, Esq., Sub-Governor.

CHARLES JOHN MANNING, Esq., Deputy-Governor.

Directors.

Robert Barclay, Esq.
John Garratt Catlett, Esq.
Mark Currie Lewis, Esq.
Edward James Dassel, Esq.
William Davidson, Esq.
James William Best, Esq.
Alexander Bruce, Esq.
Frederick Joseph Edinmann, Esq.
Charles Hermann Goeben, Esq.
Riversdale Wm. Grenfell, Esq.
Francis Alex. Hamilton, Esq.
Robert Amadeus Heaton, Esq.

William Telford Hibbert, Esq.
Wilmot Holland, Esq.
Egerton Hubbard, Esq.
Neville Lubbock, Esq.
George Forbes Macdonald, Esq.
Lord Joceline Wm. Percy.
Charles Robinson, Esq.
Samuel Leo Schuster, Esq.
Eric Carrington Smith, Esq.
Joseph Somer, Esq.
William Wallace, Esq.
Charles Darling Young, Esq.

Medical Referee—SAMUEL SOLLY, Esq., F.R.S.

FIRE, LIFE, and MARINE ASSURANCES on liberal terms.

FIRE DUTY.—This Tax having been abolished, the PREMIUM is NOW the only charge for FIRE INSURANCES.

Life Assurances with, or without, participation in Profits.

Divisions of Profit every Five Years.

Any sum up to £15,000 insurable on the same Life.

The Corporation bear the cost of Policy Stamp and Medical Fees.

A liberal participation in Profits, with the guarantee of a large invested Capital Stock, and exemption, under Royal Charter, from the liabilities of Partnership.

The advantages of modern practice, with the security of an Office whose resources have been tested by the experience of nearly a Century and a Half.

A Prospectus and Table of Bonus will be forwarded on application.

ROBERT P. STEELE, Secretary.

COMPENSATION in Case of INJURY, and a Fixed SUM
in Case of DEATH, caused by Accident of any Kind, may be secured by a Policy of the RAILWAY PASSENGER ASSURANCE COMPANY. An Annual Payment of 2s to 25s. Insurers £1,000 at Death, and an Allowance at the rate of 2s per Week for Injury.

OFFICES—41 CORNHILL and 10 REGENT STREET.

WILLIAM J. VIAN, Secretary.

235

HEAL & SON, Tottenham Court Road, W.—The only House in London exclusively for the FURNISHING of BEDROOMS.

IRON and BRASS BEDSTEADS.

HEAL & SON have on Show 130 PATTERNS of IRON and BRASS BEDSTEADS, ready fixed for inspection in their Show Rooms, and their Stock consists of 2,000 Bedsteads, so that they can supply Orders at the shortest notice.
136, 137, 138 Tottenham Court Road, London, W.

HEAL & SON'S ILLUSTRATED CATALOGUE, containing 300 Illustrations, with Prices of BEDSTEADS, BEDDING, and BEDROOM FURNITURE, sent free by post.
136, 137, 138 Tottenham Court Road, London, W.

ELECTRO-SILVER PLATE.

MAPPIN and WEBB request a VISIT to their Oxford Street SHOW ROOMS, in which are displayed complete SERVICES of ELECTRO-SILVER DINNER SERVICES, PLATE CHESTS, BISCUIT BOXES, AND CANTEN CASES, CRUET STANDS, TEA AND COFFEE SPOONS AND FORKS, SPIRIT FRAMES, SERVICES, DESERT KNIVES AND BUTTER COOLERS, TEA TRAYS AND FORKS IN CASES, KETTLES AND STANDS, SALVERS.

All Manufactured at **MAPPIN & WEBB'S** Winsley Street and Sheffield Factories.
WEST-END SHOW ROOMS, CITY WAREHOUSE,
77 AND 79 OXFORD STREET. 71 AND 73 CORNHILL.
MAPPIN & WEBB.

CUTLERY, Warranted.—The most varied Assortment of TABLE CUTLERY in the World, all warranted, is on Sale at **WILLIAM S. BURTON'S**, at Prices that are remunerative only because of the largeness of the Sales.

	IVORY HANDLES.		Table Knives per Dozen.		Desert Knives per Dozen.		Carvers per Pair.	
	s.	d.	s.	d.	s.	d.	s.	d.
21-inch Ivory Handles.....	18	0	10	6	10	6	5	0
31-inch fine Ivory Balance Handles.....	18	0	14	0	14	0	5	0
4-inch Ivory Balance Handles.....	21	0	16	0	16	0	5	0
4-inch fine Ivory Handles.....	28	0	21	0	21	0	6	0
4-inch finest African Ivory Handles.....	35	0	27	0	27	0	12	0
Ditto, with Silver Ferrules.....	42	0	35	0	35	0	13	6
Ditto, with Silver Blades.....	46	0	39	0	39	0	13	6
Nickel Electro Silver Handles.....	23	0	19	0	19	0	7	6

The Largest Stock in existence of PLATED DESERT KNIVES and FORKS, and of the new plated Fish-eating Knives and Forks and Carvers.

REFRIGERATORS or PORTABLE ICE-HOUSES, constructed on the same Principle as those recommended by the Wenham Lake Ice Company.

No.	Long.		Wide.		High.		Price.
	Ft.	In.	Ft.	In.	Ft.	In.	£ s. d.
0	1	11	1	6	1	10	3 0 0
1	2	6	1	11	2	0	4 4 0
2	2	10	2	0	2	0	4 15 0
3	3	4	2	0	2	0	6 5 0
4	3	2	2	3	2	0	7 10 0

A Small Size, with Water Tank.....£2 10 0
A Large Cabinet do.....£14 14 0
Ice Pails or Pots.....do. to 30s.
Do. Moulds.....do. 6d. to 13s.
Do. Making Machines.....35s. to 135s.

WILLIAM S. BURTON, General Furnishing Ironmonger, by Appointment, to H.R.H. the Prince of Wales, sends a CATALOGUE gratis and post-paid. It contains upwards of 700 Illustrations of his unrivalled Stock of

Electro Plate, and Britannia Metal Goods, Dish Covers, Hot-water Bikes, Stoves and Fenders, Marble Chimney-pieces, Kitchen Ranges, Lamps, Gas-stoves, Tea Trays, Urns and Kettles, Table Cutlery, Clocks and Candelabra, Baths and Toilet Ware, Iron and Brass Bedsteads, Bedding and Bed-hangings, Bedroom Cabinet Furniture, Turnery Goods, Kitchen Utensils, &c.

With List of Prices, and Plans of the Twenty large Show Rooms, at 39 Oxford Street, W.; 1, 1A, 2, 3, and 4 Newman Street; 4, 5, and 6 Perry's Place; and 1 Newman Yard, London.

DINNER, DESERT, BREAKFAST, TEA, and TOILET SERVICES.—The Newest and Best Patterns always on view.

Every Description of CUT TABLE GLASS in great variety. The Stock has been selected with much care, and is admirably suited for parties furnishing to choose from.

A large Assortment of ORNAMENTAL GOODS, combining novelty with beauty. First-class quality—superior taste—low prices.

ALFRED B. PEARCE, 39 LUDGATE HILL, E.C. ESTABLISHED 1760.

SAUTERNE, Vintage 1867, at 14s. per Dozen, or 8s. per Dozen Pints. A very agreeable White Wine, free from acidity.—**H. B. FEARON & SON**, 94 Holborn Hill, and 145 New Bond Street, London; and Dewsbury, Yorkshire.

CLARET of the excellent Vintage of 1865, at 12s. per Dozen; 7s. per Dozen Pints; £5 10s. per Half Hhd.; or £10 per Hhd., duty paid. Also, for use on Draught, in Four-gallon Casks, each complete with Tap and Vent Peg, at 5s. per Gallon. These Casks should be kept in a cool place, and the Consumption should be moderately quick.—**H. B. FEARON & SON**, 94 Holborn Hill, and 145 New Bond Street, London; and Dewsbury, Yorkshire.

ALLSOPP'S PALE and BURTON ALES.—The above ALES are now being supplied in the finest condition, in Bottles and Casks, by **FINDLATER, MACKIE, & CO.**, 33 Wellington Street, Strand, W.C.

SHERRIES.—**T. O. LAZENBY**, 90, 92 Wigmore Street, London, W., Wine Merchant.

No. 1.—Good Ordinary Sherry.....(Dry or rich).....21s.
2.—Sound Dinner Sherry.....(Dry or rich).....30s.
3.—Fine Desert Sherry.....(Dry or rich).....48s.

E. LAZENBY & SON'S PICKLES, SAUCES, and CONDIMENTS.—**E. LAZENBY & SON**, Sole Proprietors of the celebrated Receipts, and Manufacturers of the Pickles, Sauces, and Condiments, so long and favourably distinguished by their Name, are compelled to CAUTION the Public against the inferior Preparations which are put up and labelled in close imitation of their Goods with a view to mislead the Public.—90 Wigmore Street, Cavendish Square (late 6 Edwards Street, Portman Square), and 18 Trinity Street, London, S.E.

HARVEY'S SAUCE.—Caution.—The Admirers of this celebrated Sauce are particularly requested to observe that each Bottle, prepared by **E. LAZENBY & SON**, bears the Label used so many years, signed "Elizabeth Lazenby."

LIEBIG COMPANY'S EXTRACT OF MEAT.—Paris Exhibition, 1867, two Gold Medals; Havre Exhibition, 1868, the Gold Medal. Only sort warranted genuine by Baron Liebig, the Inventor. "A success and a boon."—*Medical Press and Circular*. One Pint of delicious Beef Tea for 2d., which costs 1s. if made from fresh meat. Cheapest and finest flavoured "Stock" for Soups, &c. CAUTION.—Require Baron Liebig's Signature upon every Jar. Sold by all Italian Warehousemen, Grocers, Chemists, and Ship's Store Dealers. This Extract is supplied to the British, French, Prussian, Russian, and other Governments.

LOSS OF APPETITE speedily prevented by the FAMED TONIC BITTERS, "Waters' Quinine Wine," unsurpassed for strengthening the Digestive Organs. Sold by Grocers, Oilmen, Confectioners, &c., at 30s. per Dozen.—**WATERS & WILLIAMS**, the Original Manufacturers, Worcester House, 31 Eastcheap, E.C.

INDIGESTION REMOVED.—**MORSON'S PEPSE WINE, POWDER, LOZENGES, and GLOBULES** are the successful and popular Remedies adopted by the Medical Profession for Indigestion. Sold in Bottles and Boxes from 2s., with full Directions, by **THOMAS MORSON & SON**, 33, 35, and 121 Southampton Row, Russell Square, London, and by all Pharmaceutical Chemists.

PURE AERATED WATERS—ELLIS'S. **ELLIS'S RUTHIN WATERS**, unsurpassed for their Purity. **ELLIS'S Soda, Potash, Seltzer, Lithia, and Feltan Waters and Lemonade.** None genuine unless Cords brand "R. Ellis & Son, Ruthin," and each Bottle bears their Trade Mark—Goat on Shield. Sold by all Chemists, Confectioners, and Hotel-keepers. Wholesale only, of **R. ELLIS & SON**, Ruthin, North Wales.

FIELD'S PURE "SPERMACE" SOAP, 8d. and 1s. per Tablet, most delicately perfumed. This beautiful Article is a combination of the purest Soap with Spermace, the soothing and emollient action of which is well-known, and it is especially recommended for Children and Invalids.

See Name on each Tablet and Label.

Wholesale—36 UPPER MARSH, LAMBETH, S.

DINNEFORD'S PURE FLUID MAGNESIA, the best Remedy for Acidity of the Stomach, Heartburn, Headache, Gout, and Indigestion. At 172 New Bond Street, London; and of all Chemists.

TENDER FEET.—All Unpleasantness and Soreness from Perspiration prevented and the Skin strengthened by using **McDOUGALL'S SCENTED CARBOLIC TOILET SOAP**. Sold everywhere in 6d. Tablets. **McDOUGALL BROTHERS, LONDON, 11 ARTHUR STREET WEST, E.C. MANCHESTER, PORT STREET.**

ORIENTAL TOOTH-PASTE.—Established Forty Years as the most agreeable and effectual Preservative for the Teeth and Gums. Sold universally in Pots, at 1s. 6d. and 2s. 6d. None genuine unless Signed **JEWSBURY & BROWN, Manchester.**

MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER or DRESSING will RESTORE GREY or FADED HAIR to its Youthful Colour and Beauty. It will cause Hair to grow on Bald Spots. It will promote luxuriant growth. Falling Hair is immediately checked. Thin Hair thickened. Baldness prevented. It removes all Dandruff. It contains neither Oil nor Dye.

Sold by most Chemists and Perfumers, in large Bottles, price 6s.

DEPT—266 HIGH HOLBORN, LONDON.

DR. DE JONGH'S (Knight of the Order of Leopold of Belgium)

LIGHT-BROWN COD LIVER OIL, Prescribed as the safest, speediest, and most effectual remedy for CONSUMPTION, CHRONIC BRONCHITIS, ASTHMA, COUGHS, RHEUMATISM, GENERAL DEBILITY, DISEASES OF THE SKIN, RICKETS, INFANTILE WASTING, AND ALL SCROFULOUS AFFECTIONS. Universally recognised by the highest Medical Authorities to be THE ONLY COD LIVER OIL invariably pure, uniformly excellent, PALATABLE, AND EASILY TAKEN.

Sir HENRY MARSH, Bart., Physician in Ordinary to the Queen in Ireland, observes—"I consider Dr. De Jongh's Light-Brown Cod Liver Oil to be a very pure Oil, not likely to create disgust, and a therapeutic agent of great value."

Dr. EDWARD SMITH, F.R.S., Medical Officer to the Poor Law Board of Great Britain, in his work "On Consumption," writes—"We think it a great advantage that there is one kind of Cod Liver Oil which is universally admitted to be genuine—the Light-Brown Oil supplied by Dr. De Jongh."

Sold only in capsules IMPERIAL Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s., by respectable Chemists.

SOLE CONSIGNERS,

ANSAR, HARFORD, & CO., 77 STRAND, LONDON, W.C.

BOOKS, &c.

MUDIE'S SELECT LIBRARY.—First Class Subscription, for a constant succession of the best New Books, One Guinea per annum, commencing at any date. Book Societies supplied on liberal terms. Prospectuses, postage free, on application.

THE LONDON BOOK SOCIETY in connexion with **MUDIE'S SELECT LIBRARY.**—The best New Books are delivered, Free of Cost, at the Residence of Subscribers in every part of London and the Suburbs. The Names of New Subscribers are entered daily. For Prospectuses, apply to **CHARLES EDWARD MUDIE**, New Oxford Street; City Office, 4 King Street, Chancery.

MUDIE'S SELECT LIBRARY—ALL THE NEW BOOKS in Circulation or on Sale at **MUDIE'S SELECT LIBRARY** may also be obtained with the least possible delay by all Subscribers to **MUDIE'S MANCHESTER LIBRARY**, Cross Street, Manchester, and (by order) from all Booksellers in connexion with the Librarian. **Mudie's Select Library**, New Oxford Street, London; City Office, 4 King Street, Chancery.

THE UNITED LIBRARIES, 307 Regent Street, W. Subscriptions from One Guinea to any amount, according to the supply required. All the best New Books, English, French, and German, immediately on publication. Prospectuses, with Lists of New Publications, gratis and post free.

*A Clearance Catalogue of Surplus Books offered for Sale at greatly Reduced Prices may also be had free on application. **BOTH'S, CHURTON'S, HODGSON'S, and SAUNDERS & OTLEY'S** United Libraries, 307 Regent Street, near the Polytechnic.

Price 3s., post free for 19 Stamps.
O FAIR DOVE! O FOND DOVE! By A. S. GATTY. Sung by Madame Patey with wonderful success.

"This is a very sweet song."—*Both Journal*.
"It presents a melody sweetly plaintive, and an originality and beauty which cannot fail to be appreciated by all lovers of music."—*Brighton Gazette*.

This favourite Song will be sung by Madame Patey at the Norwich Festival. London: Published only by **ROBERT COCKS & CO.**, New Burlington Street. May be had Everywhere.

This day is published, 21s.
OBSERVATIONS MADE at the MAGNETICAL and METEOROLOGICAL OBSERVATORY, at TRINITY COLLEGE, DUBLIN, under the Direction of **HUMPHREY LLOYD, D.D., D.C.L.**, Provost of Trinity College. Vol. II. 1844-1856. Dublin: **HODGES, FOSTER, & CO.** London: **LONGMANS, GREEN, READER, & DYER**.

Fourteenth Edition, 1s. 6d.; by return of post, 1s. 7d.

THE CHURCH'S CREED or the CROWN'S REED? A Letter to Archbishop Manning. By E. S. FROULKES, B.D. J. T. HAYES, Lyall Place, Eaton Square; and SIMPKIN.

In the press, and shortly will be published,
DR. KENNION'S OBSERVATIONS on the MINERAL SPRINGS of HARRINGTON. Seventh Edition, revised and enlarged, by **ADAM BEALEY, M.A., M.D.** Cuthbert's Lecturer at the Royal College of Physicians of London. London: **JOHN CHURCHILL & SONS**, Harrogate; **THOMAS HOLLISS**.

DEAFNESS. Price 1s.; by post, 13 Stamps.
ON a NEW (and successful) METHOD of APPLYING REMEDIAL AGENTS to the CAVITY of the TYMPANUM (Reprinted from the "Medical Press and Circular"). By **EDWARD BRIDGES, M.D.**, late Surgeon to the Metropolitan Infirmary for Diseases of the Ear, Saville Street, London. London: **JOHN CHURCHILL & SONS**, New Burlington Street.

Out this day, 1s.; post-free for Thirteen Stamps.
IMPEDIMENTS of SPEECH—STAMMERING and STUTTERING: their Causes and Cure. By **ABBOTTS SMITH, M.D.**, late Physician to the North London Consumption Hospital, &c. London: **H. RENSHAW, 336 Strand**.

Just published, Third Edition, revised and enlarged, with additional Recent Cases, 2s. 6d.
EPILEPSY and its CURE. By **GEO. BEAMAN, M.D., F.R.C.S.** London: **RENSHAW, 336 Strand**. And all Booksellers.

Just published, Second Edition, with Addenda, containing additional Facts and Cases in Illustration of the Notorious Proceedings of the Advertising Quacks, 1s. 6d.; by post, 1s. 8d.
REVELATIONS of QUACKS and QUACKERY. By **DETECTORS**. Reprinted from the "Medical Circular." London: **H. BAILEY, 219 Regent Street**.

13 GREAT MARLBOROUGH STREET.

HURST & BLACKETT'S NEW WORKS.

TEN THOUSAND MILES of TRAVEL, SPORT, and ADVENTURE. By Captain TOWNSEND, 2nd Life Guards. 8vo. with Illustrations, 15s.

MY HOLIDAY in AUSTRIA. By LIZZIE SELINA EDEN. 1 vol. with Illustrations, 10s. 6d.

HER MAJESTY'S TOWER. By W. HEPPWORTH DIXON. DEDICATED, BY EXPRESS PERMISSION, TO THE QUEEN. Sixth Edition, 8vo. 15s.

THE NEW AND POPULAR NOVELS.

A BOOK of HEROINES. By the Author of "Margaret and Her Bridesmaids," &c. 3 vols.

THE MINISTER'S WIFE. By Mrs. OLIPHANT, Author of "Chronicles of Carlingford," &c. 3 vols.

"The Minister's Wife" is a story which, like the country it describes, is rich in pictures that are pleasant to see; scenes—on which the eye gladly lingers; and which, like the people it portrays, is subtle in its proceedings and shrewd in its opinions, eloquent in its outbursts of feeling, and very tender in its natural and unstrained pathos. —*Saturday Review.*

THE VICAR'S COURTSHIP. By WALTER THORNBURY. 3 vols.

"This novel is thoroughly readable. The pictures of country life and scenery form an admirable framework, and one in which Mr. Thornbury does well to take pride. The characters of Amy Robinson and Julia Beauflower have the charm and energy of life." —*Athenaeum.*

URSULA'S LOVE STORY. 3 vols.

"As a picture of contemporary manners, 'Ursula's Love Story' has more than ordinary merit. Its tale is fresh, interesting, and well told; its language is simple and correct. Evidences of culture are frequent in its pages, over which hangs a pleasant aroma of refinement and good taste. Ursula is an attractive heroine, admirably depicted. Edgar Ravenel, Mrs. Daynham, and all the characters, even to the most subordinate, are lifelike. Their actions and gossip, loves, betrothals, and marriages, are well described, and constitute, with the main interest, a very pleasant novel." —*Athenaeum.*

THE IVORY GATE. By MORTIMER COLLINS.

"A fascinating novel. It is pleasant to meet with an author who has so thorough a knowledge of men and manners." —*John Bull.* "The work of a master mind." —*Press.*

IZA'S STORY. By GRACE RAMSAY. 3 vols.

"This story is decidedly interesting. Its scenes are described with considerable force and pathos. It has the merit of freshness of scene and novelty of character." —*Saturday Review.*

Just published, in 8vo. price 3s. 6d. cloth,

PHASES of PARTY.

London: LONGMANS, GREEN, and Co. Paternoster Row.

MR. CALDER'S SMALLER SCHOOL ARITHMETIC.

Just published, in 18mo. price 2s. 6d. cloth,

ARITHMETIC for SCHOOLS. By the Rev. F. CALDER, M.A. Head Master of the Grammar School, Chesterfield. Abridged from the Author's "Familiar Explanation of Arithmetic."

London: LONGMANS, GREEN, and Co. Paternoster Row.

ADAPTED TO THE PUBLIC SCHOOL LATIN PRIMER.

Now ready, in 12mo. price 3s. 6d. cloth, and Key, price 2s. 6d.

HOWARD'S LATIN EXERCISES EXTENDED. New Edition, adapted to the Syntax of the Public School Latin Primer by H. PRINCE, M.A. late Scholar of Trinity College, Oxford.

London: LONGMANS, GREEN, and Co. Paternoster Row.

Just published, in fcp. 8vo. price Sixpence,

DESPOTISM. By the Author of "Vital Law." To John Henry Newman, who has accepted and illustrated the Divine right of Authority, and to Thomas Carlyle, who has asserted and demonstrated the human uses of Despotism,—these pages are dedicated by one whose cause is not yet searched out.

London: LONGMANS, GREEN, and Co. Paternoster Row.

ABOLITION OF PATENTS FOR INVENTIONS.

Just published, in 8vo. pp. 350, price 6s. cloth,

DISCUSSIONS in the United Kingdom, France, Germany, and the Netherlands, on the ABOLITION of PATENTS; Speeches and Papers by Count BISMARCK, M. CHEVALIER, R. A. MACIE, M.P. Sir ROUNDELL PALMER, M.P. Lord STANLEY, M.P. &c. with Suggestions as to International Arrangements regarding Inventions and Copyright.

London: LONGMANS, GREEN, and Co. Paternoster Row.

THE REV. E. ST. JOHN PARRY'S NEW GREEK GRAMMAR.

Just published, in 12mo. price 2s. 6d. cloth,

THE GREEK ACCIDENCE; being the First Part of a New Elementary Greek Grammar, intended as a Companion to the Public School Latin Primer. By EDWARD ST. JOHN PARRY, M.A. Balliol College, Oxford; Author of "Reges et Heroes," "Origines Romane," and "Ciceronis Epistolarum Delectus"; Editor of "Terence" in the "Bibliotheca Classica."

London: LONGMANS, GREEN, and Co. Paternoster Row.

FLOSCULI LITERARUM. By J. G. HARDING, Esq. Dedicated, by permission, to the Right Hon. the Earl of Derby, K.G., &c.

"Mr. Harding does not claim too much credit in calling his translations from the best poets in various languages 'exact.' It has given us real pleasure to look through his little collection of studies, and compare his renderings with the originals, which he has considerably placed on the opposite pages. His English is clear, elegant, and rhythmical. Neither Homer, Virgil, nor Dante seem to be beyond him." —*Westminster Review.*

London: EFFINGHAM WILSON, Royal Exchange.

Now ready, Imperial 4to. 42s.

THE ART of FIGURE DRAWING. By T. H. MAGUIRE. A full Treatise on the Subject, copiously Illustrated.

London: WILSON & NEWTON, 35 Rathbone Place.

And all Booksellers and Artists' Colourmen.

Just published, New Edition corrected to the Year 1870, price 2s. 6d.

TABLES for FACILITATING the DETERMINATION of the LATITUDE and TIME at SEA, by OBSERVATIONS of the STARS.

Also,

FORMULA OF NAVIGATION and NAUTICAL ASTRONOMY, on a Series of Cards, in Pocket Case. Revised Edition (1869), price 2s. 6d.

By CHARLES F. A. SHADWELL, C.B., F.R.S., Rear-Admiral.

London: J. D. POTTER, Admiralty Chart Agent, 31 Poultry, and 11 King Street, Tower Hill.

Now ready, 6s., by post, 6s. 6d.

CURIOSITIES of OLDEN TIMES. A New Work by the

Rev. S. BARING-GOULD.

"An antiquary lights on many a curiosity whilst overhauling dusty tomes of ancient writers. This little book is a small museum in which I have preserved some of the quaintest relics which have attracted my notice during my labours." —*Preface.*

J. T. HAYES, Lyall Place, Eaton Square; and SHIPKIN.

TINSLEY BROTHERS' NEW BOOKS

AT ALL LIBRARIES.

TRAVELS in CENTRAL AFRICA, and EXPLORATION of the WESTERN NILE TRIBUTARIES. By Mr. and Mrs. PETERHICK. 2 vols. 8vo. with Maps, Portraits, and numerous Illustrations. [Just ready.]

THE PILGRIM and the SHRINE; or, Passages from the Life and Correspondence of Herbert Ainslie, B.A. Cantab. New and Cheaper Edition, with Corrections and Additions, 1 vol. post 8vo. price 7s. 6d. [Now ready.]

NEW NOVELS IN READING AT ALL LIBRARIES.

MY ENEMY'S DAUGHTER: a Novel. By JUSTIN MCCARTHY, Author of "The Waterdale Neighbours," "Paul Massie," &c. 3 vols. [Ready this day.]

THE CRUST and the CAKE: a Novel. By the Author of "Occupations of a Retired Life." 3 vols. [Ready this day.]

UP and DOWN the WORLD: a Novel. By RUSSELL GRAY, Author of "John Haller's Niece," "Never—For Ever," &c. 3 vols. [Ready this day.]

ONLY a WOMAN'S LOVE: a Novel. By the Earl of DESART. 2 vols. [Ready this day.]

THE BUCKHURST VOLUNTEERS: a Novel. By J. M. CAPES, Author of "The Mosaic-Worker's Daughter." 3 vols. [Ready this day.]

SIMPLE AS a DOVE: a Novel. By the Author of "Olive Varcoe," &c. 3 vols. [Ready this day.]

THE WYVERN MYSTERY: a Novel. By J. S. LE FANT, Author of "Uncle Silas," "Guy Deverell," "Haunted Lives," &c. 3 vols. [Nearly ready.]

A LIFE'S ASSIZE: a Novel. By Mrs. J. H. RIDDELL, Author of "George Geith," "Too Much Alone," "City and Suburb," &c. 3 vols. [Shortly.]

A COUNTY FAMILY: a Novel. By the Author of "Lost Sir Massingberd," &c. 3 vols. [In the press.]

TWICE REFUSED: a Novel. By CHARLES E. STIRLING. 2 vols. [Ready this day.]

NEVERMORE; or, Burnt Butterflies. By JOHN GAUNT. 2 vols.

STRETTON: a Novel. By HENRY KINGSLEY, Author of "Ravenshoe," "Geoffrey Hamlyn," &c. 3 vols.

NETHERTON-ON-SEA: a New Story. 3 vols.

A PERFECT TREASURE: a Novel. 1 vol. [Ready this day.]

FOUND DEAD. A New Novel by the Author of "Lost Sir Massingberd."

TINSLEY BROTHERS' TWO-SHILLING EDITIONS OF POPULAR NOVELS FOR SEASIDE READING.

THE SAVAGE CLUB PAPERS.

THE ROCK AHEAD.

THE PRETTY WIDOW.

MISS FORRESTER.

THE DOWER-HOUSE.

SANS MERCI.

RECOMMENDED TO MERCY.

MAURICE DERING.

THE WATERDALE NEIGHBOURS.

BLACK SHEEP.

BARREN HONOUR.

SWORD and GOWN.

TINSLEY BROTHERS, 18 CATHERINE STREET, STRAND.

OUR OCEAN HIGHWAYS.

To be published early in September, and continued Annually, crown 8vo. 5s.

OUR OCEAN HIGHWAYS: a Condensed Alphabetical Gazetteer and Travellers' Handbook by Rail and Sea, for all Chief Cities and Noted Places throughout the World, giving also the Latest Statistical and Commercial Information about the various Ports of Departure and of Call connected with the Great Ocean Steam Lines of Europe and America, with Tabular Lists of Chief Offices, Rates of Passage, Dates of Sailing, together with Telegraphic, Monetary, and other Tables.

EDWARD STANFORD, 6 and 7 Charing Cross, S.W.

New Edition, corrected to 1869, 8vo. cloth, 12s. 6d.; half Russia, 17s.

BROOKES'S (R.) GENERAL GAZETTEER: a Geographical Dictionary, containing descriptions of every Country in the known World, the Cities, Towns, Rivers, Villages, &c. Re-edited by J. A. SMITH.

London: WILLIAM TEGG, Pancras Lane, Queen Street, Chesham.

New Edition, royal 18mo. illustrated with Full-page Engravings, cloth, 3s. 6d.

BLUNT'S (I. J.) SKETCH of the REFORMATION in ENGLAND.

London: WILLIAM TEGG, Pancras Lane, Chesham.

4to. fancy boards, 6s.

JOHN LEECH'S ETCHINGS, comprising 51 of the best of this inimitable Artist's Sketches, with Explanatory Letterpress.

London: WILLIAM TEGG, Pancras Lane, Chesham.

Price 1s. 6d.

THE OPERA and the PRESS. By C. J. GRUNEISEN.

"Mr. Gruneisen's interesting essay and historical sketch contains much valuable information in connection with contemporary operatic history." —*Pall Mall Gazette.*

"The work from beginning to end is both curious and interesting, and it is to be hoped that it will serve the objects the author has in view—viz., the advancement of musical art, and the freeing of professional criticism from all that would interfere with its perfect independence and honesty of purpose." —*City Press.*

"The pamphlet is an able production, and the subject is one in which most people take an interest." —*Civil Service Gazette.*

"The Opera and the Press" is making a great stir in musical and literary circles."

"Bearing on the front of every statement the mark of honesty and truth."

Musical Standard.

HARDWICK, 129 Piccadilly.

MR. MURRAY'S

LIST OF SCHOOL AND COLLEGE CLASSICS.

DR. WM. SMITH'S LATIN COURSE.

PRINCIPIA LATINA, Part I. A First Latin Course. A Grammar, Delectus, and Exercise Book with Vocabularies. Eleventh Edition, containing the Accidence arranged for the "Public School Latin Primer." 12mo. 3s. 6d.

PRINCIPIA LATINA, Part II. Latin Reading Book. An Introduction to Ancient Mythology, Geography, Roman Antiquities and History. With Notes and a Dictionary. 12mo. 3s. 6d.

PRINCIPIA LATINA, Part III. Latin Poetry. 1. Easy Hexameters and Pentameters. 2. Eclogæ Ovidianæ. 3. Prosody and Metre. 4. First Latin Verse Book. 12mo. 3s. 6d.

PRINCIPIA LATINA, Part IV. Latin Prose Composition. Rules of Syntax, with Examples, Explanations of Synonyms, and Exercises on the Syntax. 12mo. 3s. 6d.

PRINCIPIA LATINA, Part V. Short Tales and Anecdotes from Ancient History, for Translation into Latin Prose. 12mo. 3s.

A LATIN-ENGLISH VOCABULARY, with a Latin-English Dictionary to Phædrus, Cornelius Nepos, and Caesar's "Gallic War." 12mo. 3s. 6d.

THE STUDENT'S LATIN GRAMMAR for the Upper Forms. By WM. SMITH, LL.D., and THEOPHILUS D. HALL. Post 8vo. 6s.

DR. WM. SMITH'S SMALLER LATIN GRAMMAR, for the Middle and Lower Forms. Abridged from the above. 12mo. 3s. 6d.

DR. WM. SMITH'S COMPLETE LATIN-ENGLISH DICTIONARY. With Tables of the Roman Calendar, Measures, Weights, and Money. Medium 8vo. 21s.

DR. WM. SMITH'S SMALLER LATIN-ENGLISH DICTIONARY. Abridged from the above. Square 12mo. 7s. 6d.

KING EDWARD VI.'S FIRST LATIN BOOK. The Latin Accidence; including a Short Syntax and Prosody with an English Translation. 12mo. price 2s. 6d.

KING EDWARD VI.'S LATIN GRAMMAR, for Schools. 12mo. 3s. 6d.

OXENHAM'S ENGLISH NOTES for LATIN ELEGIACS; designed for Early Proficients in the Art of Latin Versification. 12mo. 3s. 6d.

DR. WM. SMITH'S GREEK COURSE.

INITIA GRÆCA, Part I. A First Greek Course, containing Grammar, Delectus, Exercise Book, and Vocabularies. 12mo. 3s. 6d.

INITIA GRÆCA, Part II. A Reading Book for Young Scholars; containing short Tales, Anecdotes, Fables, Mythology, and Grecian History. With a Lexicon. 12mo. 3s. 6d.

INITIA GRÆCA, Part III. Greek Prose Composition; containing the Rules of Syntax, with copious Examples and Exercises. 12mo. [Just ready.]

THE STUDENT'S GREEK GRAMMAR, for the Upper Forms. By Professor CURTIS. Edited by WM. SMITH, LL.D. Post 8vo. 6s.

DR. WM. SMITH'S SMALLER GREEK GRAMMAR, for the Middle and Lower Forms. Abridged from the above. 12mo. 3s. 6d.

DR. WM. SMITH'S CLASSICAL DICTIONARY of MYTHOLOGY, BIOGRAPHY, and GEOGRAPHY. Medium 8vo. with 750 Woodcuts, 18s.

A SMALLER CLASSICAL DICTIONARY of MYTHOLOGY, BIOGRAPHY, and GEOGRAPHY. Abridged from the above. Crown 8vo. with 200 Woodcuts, 7s. 6d.

DR. WM. SMITH'S SMALLER DICTIONARY of GREEK and ROMAN ANTIQUITIES. Crown 8vo. with 200 Woodcuts, 7s. 6d.

HUTTON'S PRINCIPIA GRÆCA: an Introduction to the Study of Greek. Comprehending a Grammar, Delectus, and Exercise Book, with Vocabularies. 12mo. 3s. 6d.

MATTHEW'S GREEK GRAMMAR. Translated by BLOMFIELD. New and revised Edition, 12mo. 3s. 6d. [Just ready.]

BUTTMAN'S LEXICOLOGUS: a Critical Examination of the Meaning and Etymology of Passages in Greek Writers. Translated, with Notes, by FISHLAKE. 8vo. 12s.

BUTTMAN'S IRREGULAR GREEK VERBS. With all the Tenses extant—their Formation, Meaning, and Usage. Translated, with Notes, by FISHLAKE and VENABLES. Post 8vo. 6s.

LEATHES'S PRACTICAL HEBREW GRAMMAR. With an Appendix containing the Hebrew Text of Genesis I.—vi. and Psalms I.—vi. Grammatical Analysis and Vocabulary. Post 8vo. 7s. 6d.

MRS. MARKHAM'S HISTORY of ENGLAND, from the First Invasion by the Romans; with Conversations at the end of each Chapter. New Edition, continued to 1863. 12mo. with 100 Woodcuts, 4s.

MRS. MARKHAM'S HISTORY of FRANCE, from the Conquest by the Gauls; with Conversations at the end of each Chapter. New Edition, continued to 1856. 12mo. with 70 Woodcuts, 4s.

MRS. MARKHAM'S HISTORY of GERMANY, from the Invasion of the Kingdom by the Romans under Marius. New Edition, continued to 1868. 12mo. with 50 Woodcuts, 4s.

DR. WM. SMITH'S SMALLER SERIES.

A SMALLER HISTORY of ENGLAND. 16mo. with 68 Woodcuts, 3s. 6d.

A SMALLER HISTORY of GREECE. 16mo. with 74 Woodcuts, 3s. 6d.

A SMALLER HISTORY of ROME. 16mo. with 79 Woodcuts, price 3s. 6d.

A SMALLER CLASSICAL MYTHOLOGY. With Translations from the Ancient Poets, and Questions on the Work. 16mo. with 90 Woodcuts, price 3s. 6d.

A SMALLER HISTORY of ENGLISH LITERATURE, with Specimens from the Chief Writers, Chronologically Arranged. 2 vols. 16mo. each 3s. 6d.

JOHN MURRAY, ALBEMARLE STREET.

NEW WORK BY SIR JAMES CLARK.

Crown 8vo. with Portrait, 10s. 6d.

A MEMOIR of JOHN CONOLLY, M.D., D.C.L. Comprising a Sketch of the Treatment of the Insane in Europe and America. By Sir JAMES CLARK, Bart., K.C.B., M.D., F.R.S.

JOHN MURRAY, ALBEMARLE STREET.

MURRAY'S FOREIGN HANDBOOKS.

The following are now ready:

HANDBOOK of TRAVEL TALK. 3s. 6d.

" NORTH GERMANY and the RHINE. 10s.

" SOUTH GERMANY and the TYROL. 10s.

" SWITZERLAND and the ALPS. 10s.

" FRANCE and the PYRENEES. 12s.

" CORSICA and SARDINIA. 4s.

" PARIS and its ENVIRONS. 3s. 6d.

" PLAN of PARIS. 3s. 6d.

" NORTH ITALY and VENICE. 12s.

" CENTRAL ITALY and FLORENCE. 10s.

" ROME and its ENVIRONS. 9s.

" SOUTH ITALY and NAPLES. 10s.

" SICILY and PALERMO. 12s.

" PORTUGAL and LISBON. 9s.

" SPAIN and ANDALUSIA. 2 vols. 24s.

" EGYPT and the NILE. 15s.

" SYRIA and PALESTINE. 2 vols. 24s.

" BOMBAY and MADRAS. 2 vols. 24s.

MURRAY'S KNAPSACK GUIDES.

KNAPSACK GUIDE to SWITZERLAND. 5s.

" ITALY. 6s.

" THE TYROL. 6s.

" NORWAY. 5s.

JOHN MURRAY, ALBEMARLE STREET.

MURRAY'S ENGLISH HANDBOOKS.

The following are now ready:

HANDBOOK of MODERN LONDON. 3s. 6d.

" KENT and SUSSEX. 10s.

" SURREY, HANTS, and I. of WIGHT. 10s.

" BERKS, BUCKS, and OXON. 7s. 6d.

" WILTS, DORSET, and SOMERSET.

" DEVON and CORNWALL. 10s.

" GLOUCESTER, HEREFORD, and WORCESTER. 6s. 6d.

" NORTH WALES. 6s. 6d.

" SOUTH WALES. 5s. 6d.

" DERBY, STAFFORD, LEICESTER, and NOTTS. 7s. 6d.

" YORKSHIRE. 12s.

" DURHAM and NORTHUMBERLAND. 9s.

" WESTMORLAND and CUMBERLAND. 6s.

" MAP of the LAKE DISTRICT. 3s. 6d.

HANDBOOK of SCOTLAND. 9s.

HANDBOOK of IRELAND. 12s.

CATHEDRAL TOUR OF ENGLAND.

HANDBOOK—SOUTHERN CATHEDRALS. 2 vols. 24s.

" EASTERN CATHEDRALS. 18s.

" WESTERN CATHEDRALS. 16s.

" NORTHERN CATHEDRALS. 2 vols. 21s.

JOHN MURRAY, ALBEMARLE STREET.

August 14, 1869.]

The Saturday Review.

THE BRITISH ASSOCIATION AT EXETER.

Post 8vo. with Map, 10s.

MURRAY'S HANDBOOK for TRAVELLERS in DEVON and CORNWALL, including Exeter, Ilfracombe, Linton, Sidmouth, Dawlish, Teignmouth, Plymouth, Devonport, Torquay, Launceston, Penzance, Falmouth, The Lizard, Land's End, &c.

II

MURRAY'S HANDBOOK for TRAVELLERS in WILTS, DORSET, and SOMERSET, including Salisbury, Chippenham, Weymouth, Sherborne, Wells, Bath, Bristol, Taunton, &c. Post 8vo. with Maps and Plans, 10s.

III

MURRAY'S HANDBOOK to the CATHEDRALS of WINCHESTER, SALISBURY, EXETER, WELLS, ROCHESTER, CANTERBURY, and CHICHESTER. 2 vols. crown 8vo. with Illustrations, 24s.

JOHN MURRAY, ALBEMARLE STREET.

GLOUCESTER MUSICAL FESTIVAL.

Post 8vo. with Map, 6s. 6d.

MURRAY'S HANDBOOK for TRAVELLERS in GLOUCESTERSHIRE, HEREFORDSHIRE, and WORCESTERSHIRE: including Cirencester, Cheltenham, Gloucester, Stroud, Tewkesbury, Hereford, Ledbury, Bromyard, Leominster, Ross, Worcester, Malvern, Stourbridge, Kidderminster, Dudley, Droitwich, Bromsgrove, Evesham, &c. &c.

II

A HANDBOOK to GLOUCESTER CATHEDRAL. Post 8vo. with 16 Illustrations, 2s. 6d.

III

A HANDBOOK to HEREFORD CATHEDRAL. Post 8vo. with 15 Illustrations, 2s. 6d.

IV

A HANDBOOK to WORCESTER CATHEDRAL. Post 8vo. with 7 Illustrations, 2s. 6d.

V

THE THREE CHOIRS; The CATHEDRALS of GLOUCESTER, HEREFORD, and WORCESTER. Complete in 1 vol. post 8vo. with 38 Illustrations, 8s. 6d.

JOHN MURRAY, ALBEMARLE STREET.

Just published, fcp. 8vo. cloth lettered, 3s.

THE ENGLISH LANGUAGE, ITS GRAMMAR AND HISTORY:

Together with a Treatise on English Composition, and Sets of Exercises for the Assistance of Teachers and Students.

By the Rev. HENRY LEWIS,
Lecturer at the National Society's Training College, Battersea.

LONDON: EDWARD STANFORD, 6 AND 7 CHARING CROSS, S.W.

NEW WORK ON FREE LIBRARIES.

Just published, 8vo. pp. xvi. and 631, price 21s.

FREE TOWN LIBRARIES:

Their Formation, Management, and History, in Britain, France, Germany, and America.

TOGETHER WITH BRIEF NOTICES OF BOOK-COLLECTORS, AND OF THE RESPECTIVE PLACES OF DEPOSIT OF THEIR SURVIVING COLLECTIONS.

By EDWARD EDWARDS.

TRÜBNER & CO., PATERNOSTER ROW.

W. C. BENNETT'S NEW VOLUME.

Cloth, 5s.

CONTRIBUTIONS TO A BALLAD HISTORY OF ENGLAND.

By W. C. BENNETT.

"These Ballads are spirited and stirring—such are 'The Fall of Harold Godwinson,' 'Old Robin Hood,' 'Mareton Moor,' and 'Corporal John' (the soldier's name for the famous Duke of Marlborough), which is a specially good ballad. 'Queen Eleanor's Vengeance' is a vividly told story. Coming to more modern times, 'The Deeds of Wellington,' 'Inkerman,' and 'Balaclava,' are excellently well told and sung. As a book of ballads interesting to all who have British blood in their veins, Mr. Bennett's contribution will be welcome. Mr. Bennett's Ballads will leave a strong impression on the memory of those who read them."—*Athenæum*.

LONDON: HAMILTON, ADAMS, & CO., PATERNOSTER ROW.

Just published, Second Edition, with 300 Engravings, 10s.

A MANUAL OF ORTHOPRAXY.

By HEATHER BIGG, Assoc. Inst. C.E.

JOHN CHURCHILL & SONS, NEW BURLINGTON STREET.

MR. BENTLEY'S LIST OF NEW WORKS.

HIRELL. By the Author of "Abel Drake's Wife." 3 vols.

"A powerful novel..... A tale written by a poet..... Mr. Saunders writes always the best descriptive English..... Hirell, half saint, half prophetess, and beneath both whole woman, an embodiment at once of purity and love..... in rejecting her unworthy but repentant lover, writes him letters as fine as Clarissa's to Lovelace."—*Spectator*.

HISTORICAL REMINISCENCES of the CITY of LONDON and ITS LIVERY COMPANIES. By the Rev. THOMAS ARUNDELL, Fellow of St. John's College, Cambridge, F.G.S., Vicar of Hayton. 1 vol. demy 8vo. 15s.

"This work contains a rich fund of information on old matters of history, as well as on the manners and customs of our forefathers, such as will ensure it an extensive popularity."—*Morning Post*.

WISE AS A SERPENT: a Novel. By J. A. ST. JOHN BLYTHE. 3 vols.

"The greatest praise is due to the author for the delicacy with which he touches on dangerous points and the skill with which he avoids sensation, while working legitimately up to the very pitch of interest."—*Examiner*.

THE LIFE of ADMIRAL LORD COCHRANE, EARL of DUNDONALD. (In continuation of "The Autobiography of a Seaman.") By his Son, the Eleventh Earl. 2 vols. 8vo. with Portrait, price 30s.

"The events related in these volumes bring out Lord Cochrane as clearly as if he were speaking to us. Lord Cochrane was the greatest sailor of the present century, if we deduct the five years which preceded the battle of Trafalgar."—*Athenæum*.

MY INSECT QUEEN: a Novel. By the Author of "Margaret's Engagement." 3 vols.

"A very bright, readable novel, with sharp sketches of character and country society."—*Athenæum*.

VISCOUNT STRANGFORD'S SELECTED SOCIAL, POLITICAL, and GEOGRAPHICAL WRITINGS. Edited by the Viscountess STRANGFORD. 2 vols. with Map and Portrait, 21s.

"These volumes yield precious nuggets of information on the countries written about."—*Spectator*.

ROPES of SAND: a Novel. By the Author of "A Screw Loose." 3 vols.

"Its cleverness is patent. It will float on the tongues of the multitudes at our seaside circulating libraries a name which, for far other merits, a select few had cashed in their classical sanctuaries."—*Saturday Review*.

CUT ADRIFT. By ALBANY FONBLANQUE. 3 vols.

"Cut Adrift" is an admirable novel. No word of it should be missed. Poor Con and good-for-nothing Jack are inimitable characters. The reader sympathizes with their trials, and rejoices at their ultimate happiness. But Mr. Fonblanque is almost equally happy in his disagreeable as in his pleasant pursuits. The vicious son of a *faisant* Secretary of State, the worldly and affected mother of poor Con, the various lawyers who figure on the scene—indeed, every single character—are true to life. The author's style is very attractive."—*John Bull*.

LOVE ME FOR MY LOVE: a Novel. By the Author of "Flirts and Flirts." 2 vols.

VERONIQUE. Mrs. ROSS CHURCH's (Miss FLORENCE MARRYAT) New Novel. [Just ready.]

RICHARD BENTLEY, 8 NEW BURLINGTON STREET.
PUBLISHER IN ORDINARY TO HER MAJESTY.

Now ready, 1s.

MR. GRANT DUFF'S SPEECH ON THE INDIAN BUDGET.

EDINBURGH: EDMONSTON & DOUGLAS. LONDON: HAMILTON, ADAMS, & CO.

Every Saturday, 6d.; Stamped, 7d.

THE PALL MALL BUDGET.

CONTENTS OF No. XLVII., AUGUST 14, 1869:

LEADING ARTICLES.
Compromise and Principle.
Abortive Legislation.
Habitual Crime.
English and Continental Liberalism.

MISCELLANEOUS ARTICLES.
Disestablishment for Wales.
The Board of Trade and the Railways.
Vaccination.
Twenty-one New Schisms.
Excursion Trains and Excursionists.
Courts-Martial from the Private Soldier's Point of View.
The Emigration Establishments of New York.

Summer Tours in Scotland.
The Park after the Season.
France. From a Parisian.
The Grouse Shooting.
Banditti in Greece.
The Porte and the Viceroy of Egypt.
Hanging.
False Weights and Measures in London.
The Use and Abuse of Time Fuses.
The Welfenschatz.

REVIEWS.
"Arthur Hugh Clough."
Herr Wagner and the Jews.
"Only a Woman's Love."
"Woman's Work and Woman's Culture."
New Books.

OCCASIONAL NOTES. FOREIGN AFFAIRS. PARLIAMENTARY REVIEW. SUMMARY OF NEWS.

Office, 2 Northumberland Street, Charing Cross.

SYDNEY HOUSES of PARLIAMENT.—THE BUILDER of This Week contains: Fine View and Plan of Houses of Parliament and Government Offices, Sydney—Labour-saving Machinery—Decoration of Theatres—The Amsterdam Exhibition; and other Papers. 6d.; by post, 8d.

1 York Street, Covent Garden, W.C. And all Newsagents.

"Pour boire le vin sans risques, il faut qu'il soit bon, vieux, naturel. Que de conditions difficiles à réunir dans un pays où la fraude et l'ignorance métamorphosent en poison l'un des plus doux présents de la Providence ! L'homme de goût et d'esprit ne doit point se décourager dans la tâche difficile de former une bonne cave : il lui faut trente années de soins, de dépenses, de voyages, une vigilance et une activité presque surhumaines ; mais qu'importe ? Quel héritage à transmettre au fils qui portera son nom !"

GRIMOD DE LA REYNIÈRE.

J. L. DENMAN.

20 PICCADILLY, LONDON, W.

INVITES attention to his PURE FULL-BODIED GREEK WINES, which have received the highest approval of English Connoisseurs, including those of the Journalistic and Medical Professions. Their chief merits are that, being perfectly fermented, they are wholesome ; that being the strongest of natural wines they require no added alcohol, but are indeed admirably adapted for dilution with water (soda or other) and for iceing ; that they are beverages and not drams ; that they much more rapidly improve in bottle than Port and Sherry, inasmuch as they have not to disengage any added alcohol ; in a word, they possess all the advantages of genuine drinks ; being pure, wholesome, beneficial to the system, and moderate in price. None who once take to them ever go back to the old-fashioned fluids Port and Sherry, miscalled wines, which Englishmen only can be persuaded to consume, and which the Spaniard and Portuguese only prepare for our barbarian tastes, and do not themselves dream of partaking.

PRICES AND SPECIAL QUALITIES OF THE GREEK WINES.

THERA, white 28s., 36s., 48s. per dozen.

Resembling the very finest qualities of first-class Madeira, but superior thereto, being dry, perfectly fermented, and free from added spirit and sugar. This wine is the stoutest and fullest bodied of all the Greek white dry wines, and as a restorative in cases of physical debility it has no equal ; it is confidently recommended to all those with whom Sherry disagrees. Unlike Sherry, it causes no acidity of the stomach. Strength in proof spirit, 25°90°.

ST. ELIE 28s., 36s., 48s. per dozen.

The finest, strongest, and most stimulating white dry wine the world produces, being perfectly fermented, and free from sugar and added spirit. This wine, when young, resembles the finest Hock with a dash of Amontillado ; when old, it resembles the finest Montilla with a dash of Hock, and it acquires with age in bottle an exceedingly high and ethereal character, which renders it in cases of mental depression or nervous exhaustion a wonderful restorative. Tasted fairly for vinous character, no Spanish wine, age for age, can compare with it, unless at double the price. Strength in proof spirit, 26°.

WHITE HYMET 16s., 20s. per dozen.

An excellent wine, resembling in character fine Chablis, but possessing more body. This wine is also perfectly fermented, and greatly improves with age ; it bears dilution with water, and it is a most excellent dinner wine, especially with soup or fish. Strength in proof spirit, 23°.

KEPHISIA, white 20s., 24s., 30s., 36s. per dozen.

This perfectly fermented dry wine, with age, equals, if it does not rival, the finest white French wines. When old in bottle it acquires great bouquet, softness, and flavour, and is a most excellent dinner wine, particularly suitable to be taken with soup or fish. Strength in proof spirit, 24°.

PATRAS, white 16s., 20s., 24s. per dozen.

A perfectly fermented dry wine, with Hock character ; a fuller bodied and better wine than most German or Hungarian vintages. This wine, at 20s. or 24s. a dozen, will be found to be far superior to those wines at double the price ; it will keep for days after being opened. Mixed with either soda or plain water, it makes a most refreshing beverage. Strength in proof spirit, 23°40°.

SANTORIN 28s., 36s., 48s. per dozen.

Is also a very powerful and stimulating dry red wine, very clean on the palate, and resembling in character the finest descriptions of old and dry Port. Being perfectly fermented, and free from any added spirit or sweetening, it is admirably adapted for those who, liking dry Port, find that it disagrees with them. With age, in bottle, it is a very superior after-dinner wine. Strength in proof spirit, 25°90°.

CYPRUS, white 60s., 72s., 84s., 96s. per dozen.

Sweet dessert wine.

KEPHISIA, red 20s., 24s., 30s., 36s. per dozen.

Is a very full-bodied and perfectly fermented wine, with high-class Claret character ; but it is, when young, from the presence of tannic acid extracted from the skins and pips, somewhat astringent. This property imparts vigour and firmness to the wine. With age, the tannin is deposited in the form of crust, and the wine acquires a high bouquet and flavour. It is most strengthening and valuable in cases where tone is required : for daily use, with one half or two-thirds water, it will be found superior to ordinary French wine, and without acidity. Strength in proof spirit, 23°.

PATRAS, red 24s., 30s. per dozen.

Is equally full-bodied and perfectly fermented, but not so astringent as the Red Kephisia ; it possesses a fine Burgundy flavour and character. This wine is very highly recommended by many physicians for its invigorating properties. A most excellent dinner wine, and preferable to Port. Strength in proof spirit, 24°.

COMO 32s., 36s., 48s. per dozen.

Resembling in character a rich and mellow Port, is a very stout, full-flavoured red wine, but dry and clean on the palate. An admirable restorative and substitute for Port, and a most excellent after-dinner wine. Strength in proof spirit, 24°34°.

CORINTH, red and white 14s. per dozen.

Made from the currant grape. These wines are very strong, full-bodied, and high flavoured, but rather harsh when young. They greatly improve with age, and, being perfectly fermented and dry, are admirably adapted for dinner, with or without water. For kitchen purposes, from their strength and high flavour, they are not surpassed by any wine. They are amongst the strongest of the Greek wines. Strength in proof spirit, 25°90°.

LACHRYMA CHRISTI 42s. per dozen.

The finest red sweet wine the world produces. As a wine for the Communion, or as a dessert wine, it cannot be equalled. Strength in proof spirit, 18°.

VINSANTO 48s. per dozen.

An exceedingly full-bodied and luscious white wine. The finest white sweet wine known, and superior to the choicest Constantia. A most delicious cordial or dessert wine. Strength in proof spirit, 16°.

MALMSEY MUSCAT 48s. per dozen.

A full-bodied wine, but not so sweet as the Vinsanto, resembling in character the expressed juice of the Muscatel raisin. An excellent wine for morning callers, or with dessert. Strength in proof spirit, 19°.

AMBROSIA, white 30s. per dozen.

Rich dessert wine.

TERMS CASH.
SATURDAY
REVIEW



COUNTRY ORDERS MUST CONTAIN A REMITTANCE.

Cross Cheques, "National Bank."

BOTTLES & CASES TO BE RETURNED OR PAID FOR.

Post-Office Orders payable at General Post-Office.

PAMPHLET, "PURE WINE AND HOW TO KNOW IT," WITH PRICED LIST, FREE ON APPLICATION.

Printed by GEORGE ANDREW SPOTTISWOODE, at No. 5 New-street Square, in the Parish of St. Bride, in the City of London ; and Published by DAVID JONES, at the Office, No. 38 Southampton Street, Strand, in the Parish of St. Paul, Covent Garden, in the County of Middlesex.—Saturday, August 14, 1869.